

Calvinist Contact

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Tories hang on to power in Nova Scotia

Anne Hutten

KENTVILLE, N.S. — After 10 years in power, Nova Scotia's Conservative Party managed to recapture the leadership on Sept. 6, despite losing 14 legislature seats to the Liberals. John Buchanan's scandal-plagued government apparently still has the confidence of 43 per cent of the population, judging by the popular vote.

Vince MacLean's Liberals captured 21 seats, up from six before the election. Alexa McDonough retained her riding by a scant 26 votes, ensuring her continuation as NDP leader in the province. She is joined by only one other NDP, having lost the popular Bob Levy of Wolfville just weeks before the election. In what cynical observers saw as a political move, Buchanan had appointed Levy, a harsh critic of his government, to a provincial judgeship.

Few genuine issues surfaced during the election campaign, although opposition candidates made the most of Conservative missteps during the past few years. Possibly the most divisive of these concerned Billy Joe MacLean, a Cape Breton member charged under the Criminal Code for expense account padding. MacLean, who avoided jail,

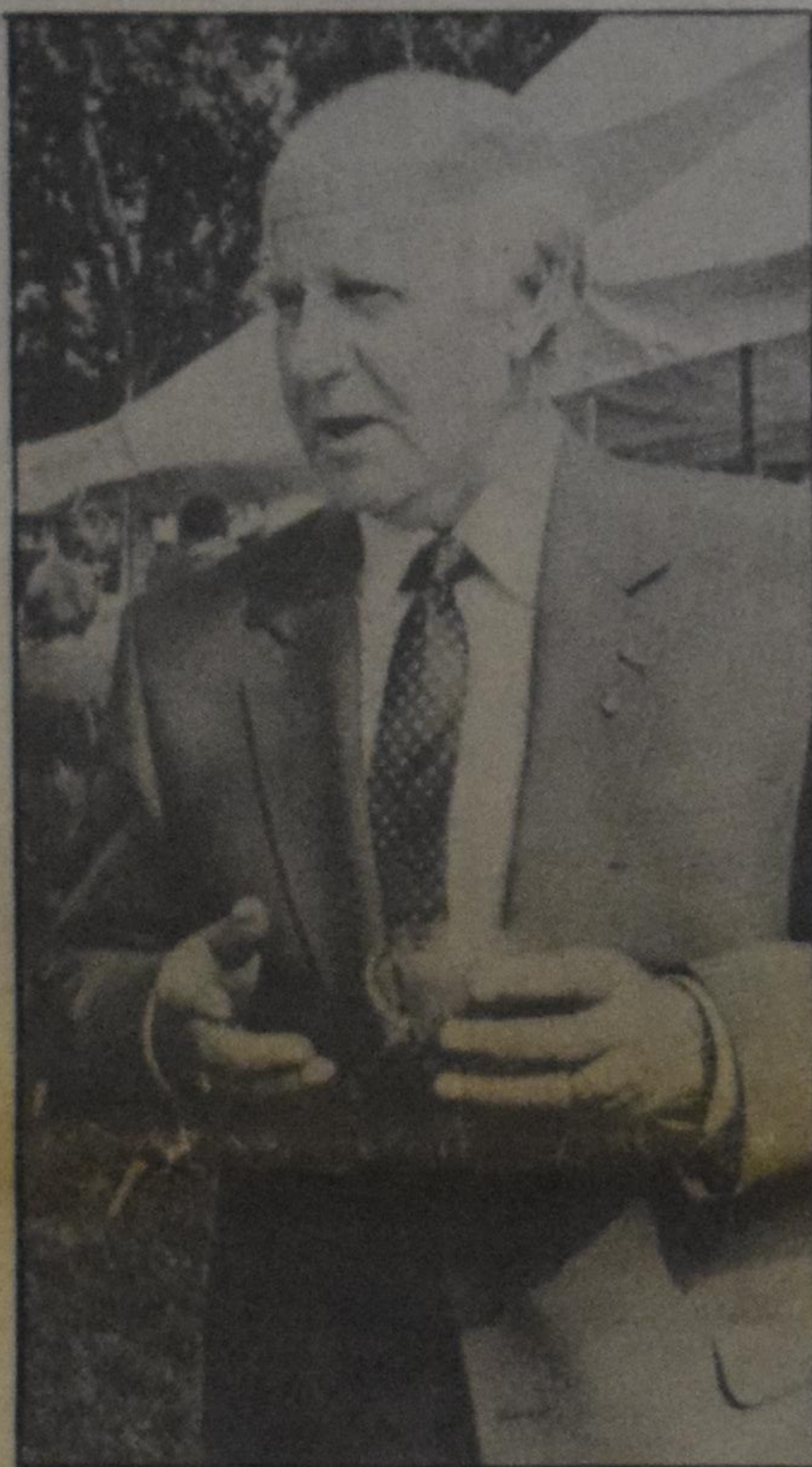


Photo: CP
Nova Scotia Premier John Buchanan before the election.

was kicked out of the Tory caucus but regained his seat in a by-election later. On Sept. 6, he was finally defeated in his local riding.

All three parties raised the environment issue this year, with multiple promises to clean up the polluted Halifax harbour and rivers in the Annapolis Valley. Liberal candidate Glenn Ells (Kings North) even told residents of a Kentville subdivision that he'd move the municipal dump out of their backyard and into a remote part of the province, with proper recycling and disposal methods, should he win in his riding. He didn't.

Although the Liberals did not win the election, they were encouraged by the numbers, which showed them trailing Conservatives by only four per cent of the popular vote. The final tally showed Tories with 28 seats, Liberals 21, NDP 2, and one independent. Those figures fail to show regional shifts in power, with Cape Breton Island voting almost solidly Liberal. Only three of the total are women, despite a higher than usual number of women in the race.

Vince MacLean immediately urged Buchanan to hold a fall sitting of the legislature, in order to fulfil campaign promises to clean up the environment and to clean up government. The Conservatives had also voted to end Nova Scotia's infamous patronage problem, with jobs awarded primarily to party faithful, and to clean up the justice system.

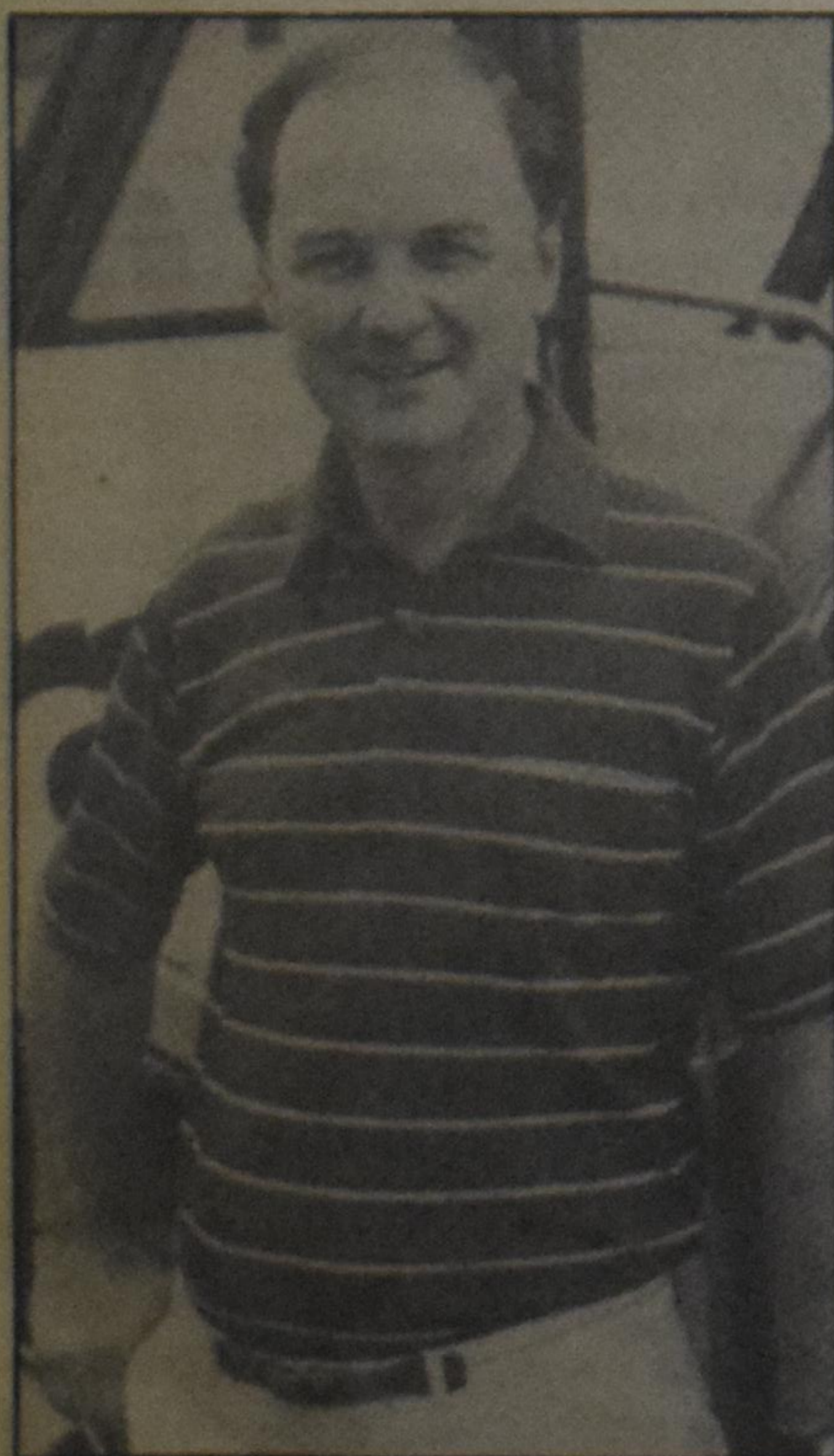


Photo: Robert Marshall
Nova Scotia Liberal leader Vince MacLean on the campaign trail.

Thinkbit

Satan now is wiser than of yore
And tempts by making rich, not
making poor.

Alexander Pope

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Palestinian refugee seeks a peaceful country

Robert VanderVennen

TORONTO — The government of Israel is putting pressure on the Canadian government to deport him, Canadian resident Mahmoud Muhammad Issa Mohammad has told *Calvinist Contact*. He says Israel wants to punish him and destroy his life because he and a companion blew up an Israeli El Al airplane in Athens in 1968 in which one person was killed.

Mohammad says that the Canadian government's head lawyer working to deport him prepared her case in the office of the prime minister of Israel. He also believes the Israelis leaked information about his case to the Canadian press shortly after the media started reporting on harsh Israeli repression of Palestinian uprisings in the occupied territories, so as to divert attention from that repression.

Settled in Brampton in 1987

Mohammed came to Canada with his wife and three children as a landed immigrant in February 1987, settling in Brantford, Ontario. He had said on his application for immigration that he did not have a criminal record because, after being sentenced to 17 years of imprisonment in Greece, he was pardoned and returned to Lebanon in a prisoner exchange after two years in prison. When his deportation hearings resume in Hamilton on Sept. 28 the legal issue will be whether that pardon wiped the criminal conviction off the record so that he was telling the truth.

On Dec. 19, 1987, the Canadian government told Mohammad that he had two choices, either to leave the country voluntarily or face deportation proceedings. On Dec. 29 he replied that he would leave the country, but that he would need one month to make arrangements. The government accepted that. But on Jan. 13 the media were leaked the news that "a convicted terrorist got through the immigration net," as front-page headlines put it. That made it impossible for

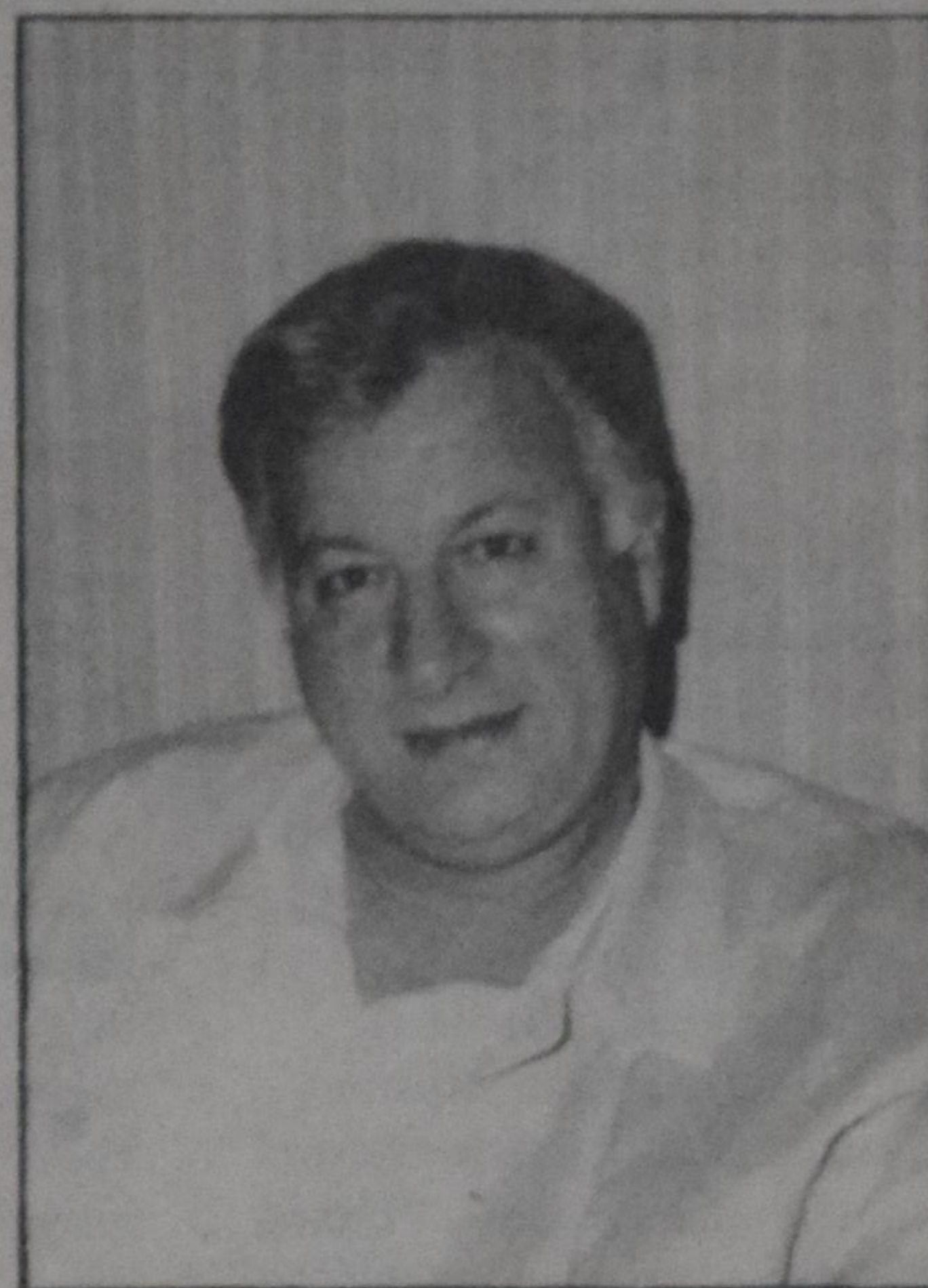


Photo: Robert VanderVennen
Mahmoud Mohammad dreams of a peaceful future.

Mohammad to leave peacefully.

Media and government pressures

Mohammad has been harrassed and abused by media who seem to want to make the most of a sensational story. The Brantford *Expositor*, for example, has printed letters against him but has not published any letters in his support, he says, even though he has seen copies of supporting letters written to the paper.

The Canadian government, smarting from criticism from political opposition in this highly political season, needs to justify itself by showing how tough it is acting after some earlier mishandling of the case. The pressure is especially hard on his wife and three children, ages 3, 6 and 9. Mohammad says he has received very much personal support from Canadians through letters and phone calls, and a Baptist church in Brantford has gone out of its way to pray for him and support him.

See **CHANGED** -- p. 2.

Killer flu can be stopped with vaccine

Marian Van Til

TORONTO — What kills 1,000 Canadians a year? No, it's not heart attacks, cancer, AIDS or traffic accidents. It's the flu, that common ailment that up to a third of the population may get in any one year.

The fact is, influenza, a contagious respiratory disease caused by a virus, often causes complications that kill. Connaught Laboratories of Willowdale, Ontario, is urging Canadians to get a flu shot now, during September or October, so that their bodies have time to build up immunity before the onslaught of winter.

Is Connaught just trying to sell their product, or is a vaccine really necessary?

It is necessary: those yearly deaths could be prevented by a simple vaccination, says the National Advisory Committee on Immunization (NACI), a

group commissioned by Health and Welfare Canada.

"Influenza vaccine is the single most effective way of preventing or attenuating influenza and has long been recommended for those at high risk of serious illness or death [from the disease]," asserts NACI.

Those "at high risk" are people over 65, and anyone of any age who has chronic heart, lung or kidney disease, See **FLU** -- p. 2.

In this issue:

A student participates in an archeological dig in Israel p.8
Gothic cathedrals preach God is light p.9
Mary Vander Vennen discusses sexual abuse in Christian families p.11

News

Changed man after 20 years

... continued from page 1.

When he moved to Brantford, Mohammad took a course in marketing at Wilfrid Laurier University and a course in small businesses at Mohawk College. He has set up a small variety and grocery store in Brantford. He says, "Although I still strongly support the Palestinian cause, my life has changed. A good life for my family, for my children, is most important to me."

Indeed, at age 46 Mohammad looks every bit a man of peace who wants to make his constructive contribution to his community and his adopted country. He says he chose to come to Canada because he was attracted to Prime Minister Trudeau and the vision he had for Canada. He adds, "I liked the way you raise your children

in Canada."

Mohammad was born in the northern part of Palestine. When he was five years old in 1948, his family had to flee from their home because Israel was taking over their land. His father and mother took him, three sisters and two brothers — an older brother had been killed in the fighting — across the border to a refugee camp of 8,000 people in Lebanon. He grew up under hard conditions, went to high school in Tripoli and university in Egypt.

He was a school teacher in Beirut when the Popular Front for the Liberation of Palestine recruited him in 1968, when he was 25, for an action aimed to raise world consciousness of the plight of Palestinians after they lost the Six Day War in 1967. It was an act of violence intended not to take human life, and he and his partner tried

to be sure everyone had left the plane before they blew it up. He was shocked to learn a few days later that one person had been killed. "I believe human life is sacred," he said.

Returning to Beirut in 1971 Mohammad resigned from the Popular Front for the Liberation of Palestine, opened a small business and married. In July 1983 he obtained a visitor's visa to Canada, stayed for 20 days and prepared a proposal to immigrate and to set up a coffee shop and fast food restaurant in Brantford. But then violence in Beirut closed the Canadian embassy there, so that effort was not pursued. In 1985 he flew to Quebec and was accepted for residence there, but he preferred to live in Ontario.

Resistance, not violence

In 20 years time Mohammad has changed, and he sees that the world situation has changed, too. Israel and the Arabs are both tired of violence. "War and violence are hardest on civilians," he says. "I strongly believe that we need to continue resistance against Israel so they will accept our Palestinian state. We need resistance like the Intifada of the Palestinians in the West Bank and the Gaza Strip."

He hopes that during September the "parliament" of the PLO will decide to set up a provisional government that can administer the West Bank. He would like to see Israel and a Palestinian state mutually agree to recognize the right of each to exist, instead of the position each party has always had that the other does not belong on the face of the earth.

Mohammad wants to stay in Canada and make his contribution to the nation. He is supported by Arabs and others in Canada who believe that Canada has a sense of justice that can accept Mohammad just as it accepted

many others with questionable records after World War II. Elias Hazineh, president of the Canadian Arab Federation, points out that many Israeli leaders have terrorist pasts, including Menachem Begin, for whose capture he says the British offered a \$48,000 reward in 1947.

Israelis don't like to forgive and forget those who have hurt them. Will Canadian people and the Canadian government accept Mohammad and be prepared to live with a man whose past includes violence?

Flu vaccine saves lives

... continued from page 1.

cancer, diabetes or anemia. Anyone over 65 who also has one of those chronic disorders is particularly susceptible to life-threatening influenza.

Residents of nursing homes or chronic care facilities frequently fall into this category and are at additional risk because their institutional environment may promote the spread of the disease. Employees at such facilities and others who work with high risk people should also be vaccinated, says NACI. One reason that the flu can be so dangerous is because it is highly contagious.

Vaccine safe, despite common notions

Some people seem to think the vaccine itself is more dangerous than the disease. That's not true, says Connaught. Today's vaccine causes little or no reaction in most people. Some people — more children than adults — may experience a slight fever within 24 hours. Occasionally, chills, headache or mild nausea may occur within a day of vaccination.

The only people who should

not have the vaccine are those with allergies to eggs or egg products because "there may be minute traces of egg protein in the vaccine which could cause an adverse reaction," says the lab. Otherwise, "the risks of the annual epidemic of influenza far outweigh the risks involved with an annual shot of vaccine."

Connaught says, the NACI agrees, that the vaccine provides 70-90 per cent "protection against true influenza." (There are other viruses that produce flu-like symptoms — achiness, headache, fatigue — that the vaccine obviously won't combat.)

The flu may not be just a minor inconvenience that saps a person's strength for a couple of days. It can easily become a killer. In pre-vaccine days, the Spanish flu (1918) wiped out 21 million people; the Asian flu (1957) and Russian flu (1977) killed millions more.

This year a strain known as the Sichuan flu is expected to be the main culprit in flu deaths, unless those of us most at risk take the precaution of being immunized against influenza — now!

Provincial cycling map available in Alberta

(Canadian Scene) — Alberta's first highway map for cyclists is now available. *The Alberta Cycling Information Map* indicates the width of the shoulders of provincial highways and also each highway's traffic volume. It also indicates particularly narrow bridges where problems for cyclists could occur. The reverse side of the

map gives information such as provincial traffic laws for cyclists, safety and maintenance tips and other useful information. Alberta is one of the first provinces in Canada to issue a map strictly for cyclists. It is available from the Alberta Bicycle Association, Travel Alberta and the Canadian Hostelling Association.

Mahmoud Muhammad ISSA Mohammad

To help Mahmoud defend himself, the Canadian Arab Federation (CAF) has set up a Defense Fund. Contributions to this fund may be sent to:

**CAF Legal Defense Fund
Canada Trustco Mortgage Co.
3868 Bloor Street West
Toronto, ON M9B 1L3**

Acct. No. 12352 - 509 - 508009 - 8

All contributions will be acknowledged and gratefully accepted.

For further information contact the CAF at

(416) 231-7524



small talk

Alice Los

It's hard to discard things of the heart

As I write this, I find myself in the midst of a domestic upheaval. We are moving. Our new house is finished and the young men who built it may regard the result of their labour with pride. Our present home, meanwhile, is slowly being "dismantled" and has started to lose its familiar, comfortable appearance. The rooms are cluttered with boxes which I'm supposed to fill with any and all of our possessions that fit their cubic footage. This chore is a great incentive to evaluate the practicality and importance of many things.

Do I really need four books on houseplants? Or three letter holders? But then I come upon a child's drawing of a chicken, its pudgy body filled out with glued-on pieces of eggshell, its beak barely escaping the unevenly printed: by Elise. Surely, this can't be rated for usefulness. It only reminds me of the eager smile on a dear little face on the day the picture was thrust into my hands.

There's also that ugly vase which has survived almost four decades of family living. It, too, has to come along because it speaks of the kind soul who came bearing it on our wedding day. Last year's new bedspread won't fit in with the colour scheme of the new guest room. Will it matter? Defiantly, I fold it and stuff it in the box marked "bed linen."

If moving forces me to take stock materially, it's also causing perusal of sentiments and

soul. Once in a while these days, I linger at a window taking in the familiar view of church parking lot and the wooded field beyond, thinking I'll miss it.

Another chapter of my life is about to be closed. There have been quite a few already. How many more will there be? I'm hoping the one soon to begin will be a long one. One day its last page will be turned too and I will have to face one more, major move. I won't have to pack a thing, then, nor will I have to decide on what to take or not. It will all simply stay behind.

I'm sure nobody will want the ugly vase or the mismatched bedspread. Perhaps someone will cherish the chicken picture because it represents love. Are there any such pictures, anywhere, I wonder, made and offered to someone by me? I pray there are. They would be deeds of love for my fellows, the people who fill my life, incited by my love for God. God knows I cannot point to any great works of art, but if there are any clumsy drawings accepted by him, they will survive any move, even the final voyage!

For the moment, though, it's back to packing dishes. Once again I pick up a box and with my felt pen I mark its contents "fragile."

Alice Los lives in Kempenville, Ont.

Pressreview

Carl D. Tuyl



The summer came and went simultaneously it seems. It feels like somebody cranked up the calendar to put it in fifth gear and the days went way over the speed limit.

★★★★

The House adjourned for a well-deserved but belated recess. Quiet settled on Ottawa like early morning dew descends on grass. The politicians went back to their ridings to open shopping centres, kiss babies, and drum up support for the coming election. The free trade debate sputtered on like diesel engines after the key has been turned. International Trade Minister John Crosbie accused Ontario of whining when he spoke on a national radio call-in show. He did not speak at all about the manner in which he deputized his wife and daughter when they recently represented him in Bangkok after they were presented with free tickets to that destination. There will not be too many protests on this score because 53 MP's accepted similar gifts of free trips. The job has certain perks. And why not? Most members are hard workers.

★★★★

With brazen nerve and the national inconvenience of another strike hardly settled, Canada Post announced rate increases effective Jan. 1.

★★★★

With a grand-slam of largesse the government of Canada and the province of Alberta granted the heavy oil industry a total of \$1.27-billion. An upgrader-plant will be located in Lloydminster, a town of 17,000 straddling the border of Alberta and Saskatchewan. House prices in that town shot up to as much as \$720,000.

★★★★

Interest kept crawling up higher as the government, fearful of inflation, took counter-measures. Consumer loans will cost more and mortgages, which had for a couple of years almost approached the affordable level, will be out of reach again for people with moderate incomes.

★★★★

Archbishop Joseph Plourde, head of the Roman Catholic diocese of Ottawa, has a resolute approach to church unity. When members of a religious order advocated certain practices which the bishop did not like, he ordered all the members of that order out of his diocese. Presbyterians can't do that, which puts us at a disadvantage. We need bishops.

★★★★

Former industry Minister Sinclair Stevens, who was found guilty of no less than 14 counts of conflict of interest, it our *numero uno* optimist of the week. He expects the prime minister to sign his nomination papers, and he expects the people of his riding to elect him again.

★★★★

And so we await the election announcement. Looking back on a four-year Tory regime, we haven't done too badly as a nation. The government has an excellent legislative record. In spite of all the grumbling and expected cantankerousness, Canadians generally make more money than they did before and prospects for economic progress are good. Yet when Monsieur Mulroney puts on those half-glasses and starts to lecture us about all his accomplishments there is something that 65 per cent of all Canadians do not like. And somewhere, among an ever-growing bloc of voters, lingers the memory that this government tried to reduce the indexing of old-age pensions. We shall see; it's too early to tell.

★★★★

The latest political joke in America is: What do you get when you cross a chicken and a hawk? A Quayle!

★★★★

Missiles are being removed from European sites but Washington-Moscow relations are "on hold," pending the outcome of the presidential election in the United States. Bush and Dukakis are pacing themselves like long-distance runners, keeping a reserve of strength for the last miles. In spite of his unfortunate choice for vice-presidency, Bush seems to be ahead of his Democratic opponent. We don't hear or read the speeches of Jesse Jackson. I miss them; is he still speaking?

★★★★

Lasnost is crossing borders in minimal doses. The Polish government made some vague promises which could, with a lot of exegetical trapeze work, be explained as a sort of recognition of Solidarity. It was enough for Walesa to call off the strikes, but like a minister suspected of heresy, he had a hard time defending his exegesis to the more radical, younger members of the group.

★★★★

South America remains, in many ways, a politically restless continent. Brazil's government is working on a constitution that will replace

military rule. The new constitution will give 16-year-olds the right to vote. Chile's military ruler, Augusto Pinochet, smells the coffee of people's hunger for democratic freedom, and he makes as if he is mellowing. Pinochet is the sole candidate in an upcoming presidential plebiscite planned for Oct. 5. Guess who nominated Pinochet? The joint commanders-in-chief of the armed forces! Is that ever a stacked deck!

★★★★

The peace-talks between Iran and Iraq are making the same kind of progress as their eight-year war did. Nobody is going anywhere. To keep matters near the boiling point, the Iranian government issued its usual call for volunteer martyrs willing to be slaughtered.

★★★★

Bishop Tutu called for the boycott of municipal elections in South Africa, which puts him in conflict with the law. Now what? Anti-apartheid groups have experienced a series of bomb attacks. The Johannesburg headquarters of the South African Council of Churches was recently hit by an exploding bomb.

★★★★

The Anglican Church has sent another envoy to Beirut to negotiate the release of the

hostages held in Lebanon. The Right Reverend John Brown told a news conference that he had no assurance that Terry Waite is still alive.

★★★★

Humour is not yet dead in the church. To prove this assertion I will quote a few signs and notices spotted across our land. This one is in front of St. James Anglican Church on Highway 4 at Neepawa, Man.:

DRIVE CAREFULLY.
YOU MIGHT HIT AN
ANGLICAN.

And there is this at St. Jude's in London, Ont. The church's welcome sign says:

COME IN AND HAVE
YOUR FAITH LIFTED.

And when I lived in Toronto there appeared, periodically, this ad in the *Toronto Star*:
TIME TO ACT. JESUS IS
COMING. CALL JIMMY,
368-4868.

A certain Mr. J.R. Colombo has collected these and other items in his book, *Canadian Proverbs, Graffiti, Limericks and Other Vital Matters*. It stands on my shelves next to the *CRC Acts of Synod*.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

See Calendar
of Events for
upcoming
activities.

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Nov. 9, 30, Dec. 06
return: various dates to choose from
children: 2-11 yrs. only \$408
- 2. Early Bird** **\$528**
depart: any day Oct. 16 - Feb. 26
except Christmas period
weekend surcharge applies
- 3. Christmas Charter** **\$599**
depart: December 19
return: Jan. 02
via Martinair, children \$499
- 4. Our Christmas Groups**

KLM	via CP	
* Dec. 10 - Jan. 01	* Dec. 11 - Jan. 01	\$699*
Dec. 16 - Jan. 01	Dec. 17 - Jan. 01	\$799
Dec. 23 - Jan. 04	Dec. 22 - Jan. 04	\$759

 (limited space, book it early)
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Editorial

People who accept bribes get burned

The trial of Yuri Churbanov, Leonid Brezhnev's son-in-law, shows that even in a communist society which worships the ideal of equality, some are more equal than others. In the case of Churbanov, the "equality" amounted to bribes totalling 656,883 rubles, which is more than 270 years of pay for an average Soviet factory worker. The bribes were in addition to the salary Churbanov was making as first deputy interior minister.

While Yuri Churbanov's trial was only beginning, Chun Kyong-hwan's trial in South Korea was ending. Chun is the younger brother of former South Korean president Chun Doo-hwan. Chun Kyong-hwan was sentenced to seven years in prison and fined the equivalent of \$5.4-million for embezzling millions of dollars. South Korea is a right-wing dictatorship. Corruption flourishes in that kind of system too.

Dust sweepers

It's interesting to note that both trials involve corruption of previous administrations in closed societies. New brooms sweep clean. They can afford to sweep clean because the dirt belongs to another interest group. In closed societies there is no way of knowing what dirt is being created at the present time.

That's not to say that there is no corruption in democratic countries. But it probably has to be far more subtle and it has to involve people who are not in the limelight. Vice-presidential candidate Dan Quayle is finding out that a free press has a way of sniffing out the slightest character fault and personal slip. At the same time, there are reasons to think that getting rich at the expense of others is not considered a crime in North America. Quayle is hounded for such "image" indiscretions as using family influence to join the National Guard, cheating on academic or personal achievement records and lusting after a woman. No one has yet blamed him for becoming filthy rich.

Companions of thieves

No matter what the system is like, greed will always surface in the hearts of those entrusted with power. Some will resist, others will succumb. The prophet Isaiah had very little good to say about a Judean King like Ahaz and his proteges, for example. In addressing Jerusalem, the capital of Judah, he says, "Your rulers are rebels,

companions of thieves; they all love bribes and chase after gifts." So, what else is new?

But then the prophet adds an interesting side comment. "They do not defend the cause of the fatherless; the widow's case does not come before them." That's the flip side of taking bribes. When you spend all your waking hours fattening your wallet, you quickly lose interest in pursuing justice, not to mention the time you lose. (Marcos must have been a busy man!) That's sad when doing justice is the main task of your position as leader.

In fact, the tragedy strikes deeper. The taking of bribes usually works against the welfare of the weak and the powerless, the fatherless and the widows, because bribes protect the powerful from being caught in their acts of oppression. Taking bribes produces injustice and oppression.

That's the reality behind the high living pursued by people like Churbanov and Kyong-hwan and the friends of Ahaz, King of Judah. No wonder the trial in Moscow is drawing so much interest. An elderly woman put it very succinctly: "We came because we wanted to know where our kopecs were going." How many kopecs are there in 656,883 rubles? One hundred times 656,883, that's how many. Churbanov's enrichment came out of the already empty pockets of the poor and the elderly. How many Churbanovs have there been in the Soviet Union, the land of the classless and the home of the equal?

Choose your ending

The good news is that there's hell to pay for people who accept bribes. Some of them catch it here on earth; others later. The thought must be scary at times. "Who of us can dwell with everlasting burning?" asked the corrupt officials in Judah when confronted with the terror of an angry God. But the Lord did not answer their rhetorical question. You reap what you sow.

Instead, God focused on an alternative lifestyle as Isaiah 33 continues: "He who rejects gain from extortion and keeps his hand from accepting bribes ... will dwell on the heights ...; his bread will be supplied and water will not fail him." You always have a choice.

There's a lesson to be learned from the trials in Moscow and Seoul. Reject extortion and keep your hands from accepting bribes.

BW

Letters

Counsellor's view jaundiced by practice

Sam DaSilva, I believe, is a good counsellor. All the attributes which your interviewer ascribes to him (C.C. Aug. 26) — his sense of humour, his affability — give Sam a good start with people who seek his professional help.

That's the good news about Sam DaSilva. Now for the bad news: his diagnosis with respect to the incidence of family violence in Christian circles is poorly supported, and perhaps irresponsible. He claims that child abuse is higher within the Christian community, because of the emphasis on "spare the rod and spoil the child," and parents' reluctance to allow autonomy for their children. Spouse abuse is seen

as "a little higher if not a lot higher because of the stance of wife submission...."

I could allow that not all counsellors are able to be good researchers, so Sam's roughshod extrapolations could be tolerated. Where I have a lot of difficulty is the emphasis on "pathology," [the study of unhealthy conditions — Ed.] without also looking at the fact that many of our Christian communities are healing communities where parents and children, husbands and wives live in blessed harmony, and in close adherence to what God requires of us in his Word.

Perhaps Sam does not see enough of

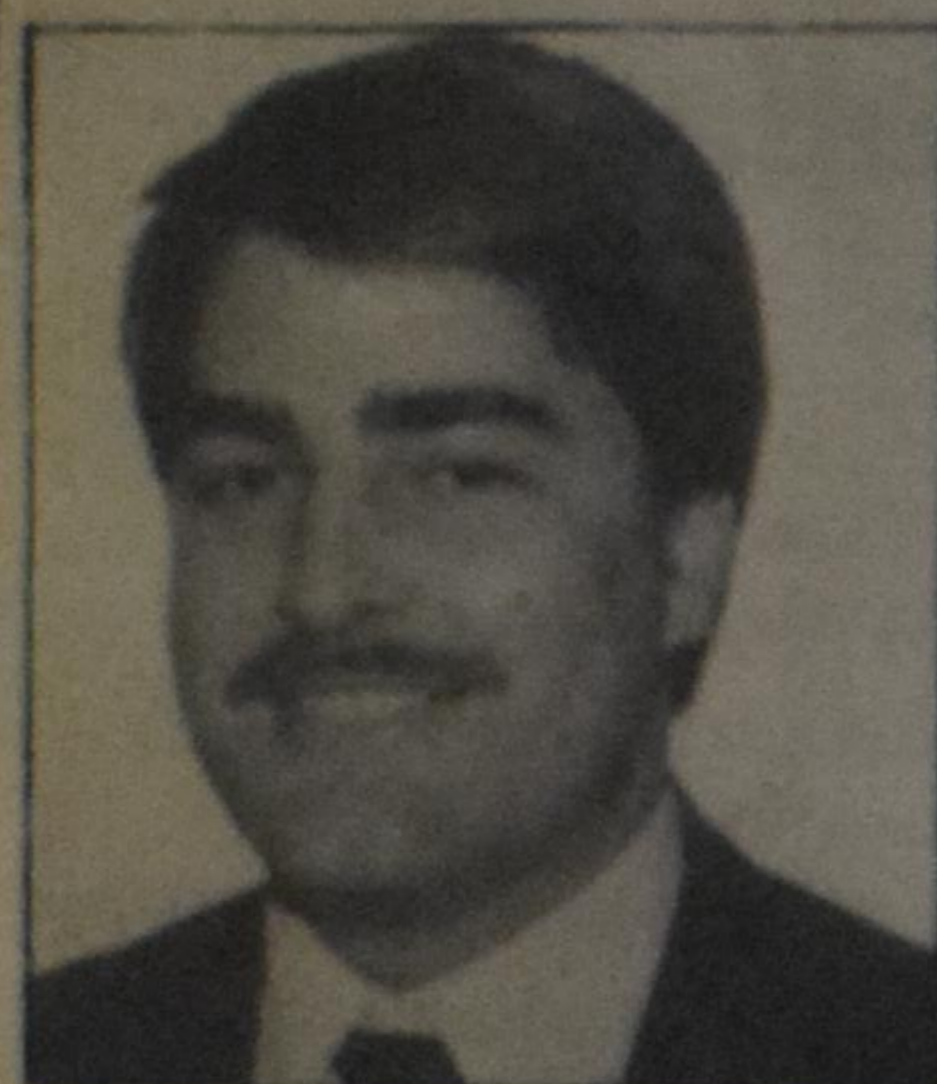
these people, and maybe his views are jaundiced by spending too much time counselling troubled people. It's not fair for me to offer a diagnosis of the person, but maybe I can suggest the remedy of Sam DaSilva taking some time away from his busy practice to talk to fellow Christian counsellors, who really do perceive things differently, and might have a view that is much less focused on pathology and deficits, and based more on strengths and mutual supports.

Sam himself knows that the latter is an important trademark in the field of family counselling. Surely he does not need to label a high percentage of

problems in our Christian communities in order to start a panic rush on counselling clinics.

Hank VanDooren,
Approved Supervisor, American
Association of Marriage and Family
Therapy, and Interim Director of Salem
Christian Mental Health Association
Hamilton, Ont.

FETISHES/DAVE FEDDES



Less than conquerors

A sagebrush sage once claimed that cows can cause a man to lose his religion. Maybe he was wrong, but cows certainly do put the doctrine of perseverance to the test. A casual swat of her tail blazes a smelly, green trail across your smarting face. Her calculated kick lands with agonizing accuracy just below your kneecap. The agony doubles when your own vicious kick, intended to inflict vengeance, succeeds only in shattering your toes on the beast's iron ribs.

Meanwhile, the sadistic animal belches and chews her cud as your ruined legs collapse under you. Not content with such brutal deeds, cattle also hatch dark plots to break through their fences only when it will be of maximum inconvenience to the owner. A favourite occasion for such escapes is the hour before church starts.

Raising kids is no easier than raising cows. Just ask my sister-in-law. Tami had concluded a full day of work by baking two dozen chocolate chip cookies. She was looking forward to a rousing game of softball that evening. So she left the cookies to cool, and she left her husband Tim in charge of Mark, their little son of less than two years. Tim promptly fell asleep in his reclining chair.

Upon waking up Tim found that Mark had not been idle. Mark had found the cookies. With careful precision, he had taken exactly one bite out of each cookie. Just as Tim began to assess the damage, Tami returned home. She faced a range of choices: Should she use her bat on the little ruffian with cookie crumbs all over his face, or should she club the sheepish "babysitter" who was still wiping sleepers from his eyes? Or should she just give up and die laughing?

Whether cows or kids or some other culprit, the small but frequent irritations of life can get to us. We may respond to great trials and tragic blows with steadfast courage and heroic faith, only to find that we react wrongly to the minor, nagging things. We are able to pass a major test. But we keep failing those silly little surprise quizzes.

When we face a major test of faith, we seek God's gift of heroism to make us "more than conquerors." For the irritating little surprise quizzes, perhaps we should seek not heroism but humour. Learning to chuckle is a good start in developing temper control. Many situations offer us a choice: we can let off steam with a healthy laugh, or we can blow our stack with a tantrum.

Many situations which tend to infuriate us involve more than a little humour. Unfortunately, sometimes it is only our 20-20 hindsight which sees the humour. An incident which at the time caused an angry explosion is later on the basis of a good story and loud laughter. Perhaps I should have an eye open to the humour even while it is happening. That would prevent me from losing my temper.

If I cannot find anything to laugh about in a particular problem, I can always find a mirror. The bulging veins and red face flowering back at me from the mirror should be comical enough.

Dave Feddes is pastor at Westmount Christian Reformed Church, Strathroy, Ont.

Trading stamps for kids

In the past five years or so I have placed several notices in *Calvinist Contact* asking kids to join a stamp club. I now am organizing a club in which kids have 'trading partners.' They write and trade with this partner for approximately six months. Unfortunately as kids grow older many tend to lose interest in stamps (as has also been the case with me — although I still like to organize the club.) Unfortunately this leaves us with few members. Once again I would like to place the following notice in your paper:

Hey kids! Are you sick of having a stamp collection and no one to trade with? Here's your chance! If you enjoy writing letters and trading stamps please write to:

*Jennifer deGroot
1480 Brigden Side Rd.
R.R.#1 Sarnia, ON
N7T 7H2*

Please include information about yourself.

**Jennifer deGroot,
Sarnia, Ont.**

Correction

We reported in an Aug. 26 story by Anne Hutten that Michelin Tires (Canada) Ltd. plans to spend half a million dollars on expanding and modernizing its three Nova Scotia plants. That should have been half a billion dollars, 10 times as much!

Editor

Letters

Post office, like university, out of sync

I saw your note re a possible postal strike and your plea to those subscribers who are up for renewal in October and November. So I thought I had better comply. But, since the mail is very slow crossing the Canadian border, I am sending this to your Lewiston address just to be sure you are going to receive this.

It is ironic that on the same page of your reminder under the threatening cloud of another strike, Ed Vanderkloet makes some comments that we are actually having fewer labour strikes in Canada. It does not seem that way, but I find his comment encouraging.

On the postal strike possibility, is this for better service? We have family all over Ontario. Their mail takes 8-12 days whereas from Michigan it takes two days. And we notice that mail from relatives in the Philippines, half-way around the world mind you, takes five days. Canada surely does not come out shining when it comes to postal service.

However, when the Aug. 26 issue of *Calvinist Contact* came today, Aug. 30, it did shine. In your editorial, Mr. Editor, you did an excellent job in your article, "A university out of sync with the universe," showing what happens when the Christian faith is restricted to a chapel, separated from all other instruction and learning. How sad to see such a beautiful edifice partitioned, up

for other disciplines of learning from which God is banned.

Amen to your use of Romans 1. "And the design fell flat on its nose because the university was not operated according to the design of the universe, the blueprints of which are written across the earth and sky."

It is our prayer that the message of the Reformation may still permeate today's centres of learning.

I may just add that we also walked the campus of the Université Laval in Quebec City, visiting a daughter as you did. The campus in this beautiful historic city is a very impressive place. When we saw this huge church edifice totally changed from a place of worship of God to a place of workshop without God, it also made us very sad. Perhaps the depression and disappointment which filled my soul was the reason I got literally lost in the place.

May we in the Christian community pray for these really lost in centres of learning and may we truly do all we can to bring a change.

We can thank God for all our Christian schools, colleges and university. May graduates from our schools become a great influence in turning the main trend around.

**John Van Hemert,
Lantana, Florida**

Distressed by outmoded criticism

Allow me to make two comments about Adrian Peetoom's column on "Higher Criticism" (Sept. 2, 1988). My first comment is to the obvious one that Adrian is here inviting us to break with the tradition in which he and many of his readers were raised, and to take a rather more positive view of what used to be called "higher criticism," as exemplified in the recent popular book by Richard Elliott Friedman (*Who Wrote the Bible?*).

It should be pointed out, however, that what he is challenging is in fact a much broader tradition, which includes, for example, the whole range of evangelical churches, as well as the classic confessions of the Reformation (including the Reformed ones). It is not too much to say that the confession of the historical reliability and general trustworthiness of the scriptures has been a cornerstone of the historic Christian faith since the time of the apostles. It is on this point that the great battles over "higher criticism" have been fought since the 19th century.

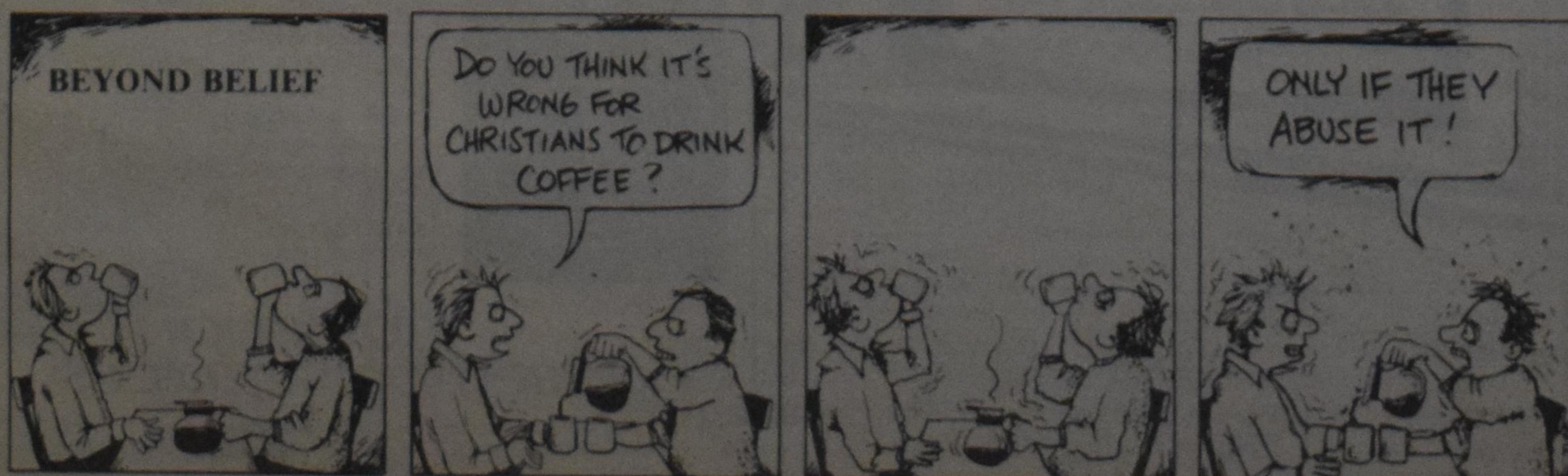
My second comment is that the particular form of "higher criticism" which Friedman's book represents is a version of the classical 19th century "documentary hypothesis," which is very much on the defensive in mainstream biblical scholarship

today. It is true that this traditional theory offers an initially exciting solution to many aspects of the Bible which we tend to regard as problematical (doublets, apparent contradictions, terminological inconsistency, and so on). However, much of current biblical scholarship has been discovering (or rediscovering) that these "problematical" features of the Bible are actually integral to the literary art of its human authors, and are quite compatible with the assumption, for example, that the books of Moses were all written by a single author.

It is a pity when brothers and sisters begin to advocate a humanistic school of thought just as it is becoming outmoded in the secular world.

The point, however, is not whether this or that version of "higher criticism" is fashionable today. The point is to remain faithful to Jesus Christ according to the norm of the apostolic tradition, even if that means rowing against the stream in contemporary humanistic scholarship. Surely you are not giving up on that, are you Adrian?

**Al Wolters,
Redeemer College
Ancaster, Ont.**



Church

Marian Van Til, page editor

Evangelical group challenges conventional wisdom on relief and development

PHILADELPHIA (FTH) — In a major statement on relief and development an international group of evangelical Christians challenged "the emphasis on redistribution of wealth as the answer to poverty and deprivation." The Villars (vee-LAR) Statement on Relief and Development proposes a sharp alternative to predominant and largely unchallenged views among Christians on relief and development work.

Dr. Tetsunao Yamamori, one of the drafters of the statement and president of Food for the Hungry, International, believes that the Villars Statement "enables many of us thinking independently to begin dialoguing on what is 'Christian' about Christian

relief and development."

The Statement stresses the need to make conversion and discipleship an essential component of Christian relief and development work. Many of those involved with the drafting of the Villars Statement are concerned that Christian relief and development agencies are in danger of becoming virtually indistinguishable from their secular counterparts. This raises important ethical questions about fund-raising among Christians, who are led to believe that they are supporting a distinctively Christian ministry and not a functionally secular agency.

Don't focus on externals

The document isolates a

number of other "issues of concern" in relief and development, patterns of thinking and action which the statement claims are not only unproductive, but unbiblical. Included among these is the tendency to focus "on external causes of poverty...without confronting those internal causes that are rooted in patterns of belief and behavior within a given culture." Much Christian relief and development work fails to give sufficient attention to the matter of how wealth is created, and fails to appreciate "the value of incentive, opportunity, creativity, and economic and political freedom."

The Villars Committee on Relief and Development is made up of 40 evangelical

Christians professionally involved in journalism, academia, relief and development, and business. The group met in Villars, Switzerland, in the spring of 1987.

One result of their meeting is the statement. Another by-product is a book recently published by Crossway Books called *Freedom, Justice and Hope: Toward a Strategy for the Poor and the Oppressed*, edited by Marvin Olasky, journalism professor at the University of Texas at Austin.

The book includes a copy of the Villars Statement, as well as papers that were given during the Villars consultation by Herbert Schlossberg, author of *Idols for Destruction*; Pierre Berthoud, professor of Old Testament of the Faculte Libre

de Theologie Reformee at Aix-en-Provence, France; and theologian Clark Pinnock, professor of systematic theology at McMaster Divinity School, Ontario.

The Villars Committee plans to distribute the Statement widely throughout the evangelical community, especially among those who are regular donors to Christian relief and development agencies, and also hopes to sponsor another, larger conference in 1990, inviting a larger body of evangelicals to discuss the issues raised in the Statement.

For Church News see page 16...

Strategy group targets Canada's 25 largest cities for evangelism

WILLOWDALE, Ont. — Vision 2000 Canada was launched recently at the first Strategy Group Conference held near Orillia, Ontario. It is a nation-wide call to the people of God to work together to "facilitate, expedite, revitalize and mobilize" the Canadian Church for growth up to and beyond the year 2000.

Toward implementing this goal, Vision 2000 Canada has formed seven national strategy groups targeting key areas: prayer, data/research, urban, rural/semi-urban, equipping for outreach, proclamation

and media, and youth.

Based on census data compiled this year, Canada's 25 largest cities are home to 15 million of the 26 million people in this country. This is one reason Glenn Smith is devoted to evangelizing in the cities. Smith, Director of Christian Direction Inc. in Montreal, is chairman of this 19-member Urban Strategy Group.

"We are faced in Canada with a massive secularization problem, where people in cities, both the church and the unchurched, have shoved religion to the sidelines in their

thinking so that religious ideas and religious institutions have absolutely no impact on how they spend their money, use their time, watch their television set, run their businesses."

"We are very weak in the cities. We're not reaching the mainstream, we're not reaching the ethnic peoples, and we're not reaching the marginalized peoples in our cities."

City concerns

Smith reports that part of his group's strategy will be to help the Canadian church rethink its theology as it concerns cities. "Cities are full of sin, cities are polluted, cities have a lot of problems. But the good news is that God loves cities! God's

plan that started in a garden in Genesis 1 culminates in a city in Revelation 21."

The other part of their mandate will be to identify where God is at work in the city and then be advocates for those ministries, give those ministries a voice in Canada. "There are a lot of good things happening. We need to help those ministries help similar ministries get started all over the country."

But Smith is convinced that for this to work, they must reach the "grassroots" as quickly as possible, creating a network for communication between city ministries. "Cities are unique: Edmonton is different from Regina, Regina is different from Montreal. Cities are not static places, they

are constantly in process. There are similarities, but only people in Toronto know best how to reach Toronto. There might be things that we're doing in Montreal that will be of benefit, but Torontonians will have to take a good idea and apply it and adapt it for Toronto."

But Smith cites as most basic to reaching the cities — a lifestyle of personal evangelism. "This means discipling people on an individual basis, integrating them into a church, giving them a vision of how to work in their spheres of influence and doing it all of your earthly life, where you live — that will keep the church growing."

Get the Vision Video...

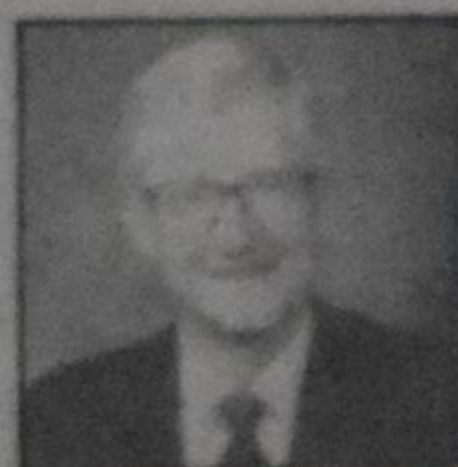
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Include \$5.00 for mailing and handling.

Bible dictated over the air for North Koreans

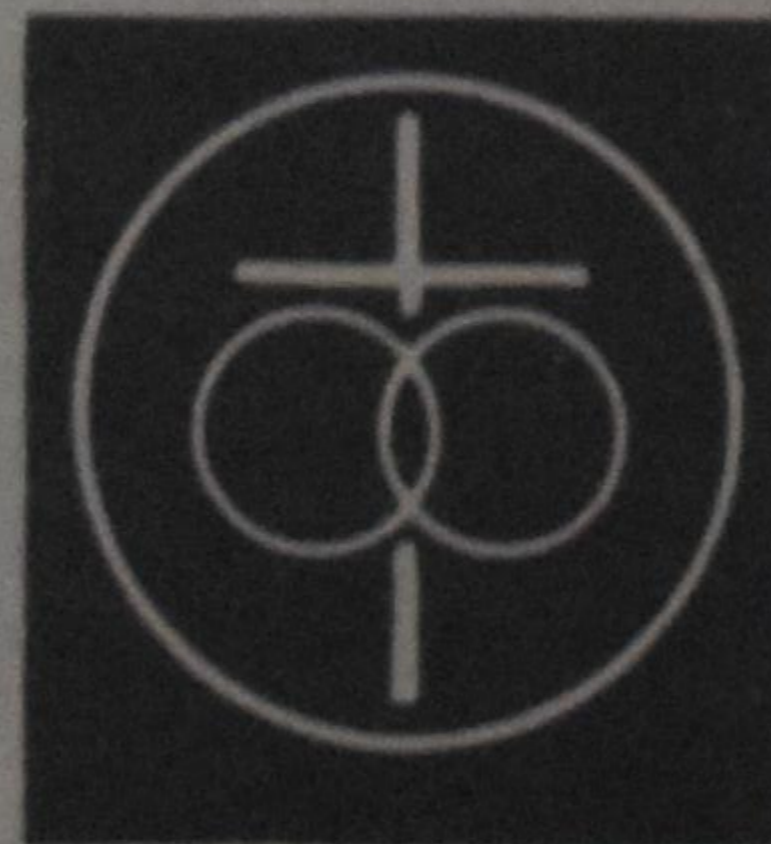
SEOUL (NNI) — The Christian Broadcasting System (CBS) of Seoul, Korea, has begun airing a daily program of the Bible being read at dictation speed for listeners in North Korea and China. It is believed to be the first time the Bible has been read across the airwaves to North Koreans.

"We do not know if anyone in North Korea is listening," said the program's sponsor, Peter Lee, but said his organization, Diaspora International, "believes in faith that there are some listeners."

Lee's uncertainty stems from the fact that while the North

Korean government does not jam incoming broadcasts, it does exert strict control over the manufacture and ownership of radios. It is extremely difficult to obtain a radio in North Korea, and the few that are available have no tuning dial, just an on/off switch preset to the official channel. High-ranking party officials, however, may buy Western-made sets, but these must be registered first and many are unwilling to do so for fear that it may be viewed as a suspicious longing for things Western.

A CBS spokesman said "hard evidence of a Christian audience in North Korea is not [available], but as long as there is even a remote possibility that some Christians are huddled over their sets, we are happy to give airtime to the venture."



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A Presbyterian Comments

Robert J. Bernhardt

Truth is not founded on democracy or sincerity

In the past month or so two topics of a religious nature have received a lot of attention in the public press. Both have claimed front page space on one or more occasions and each has attracted extensive editorial comment. The two matters which I have in mind are the debate about the ordination of homosexuals in the United Church of Canada and the recent release of the movie "The Last Temptation of Christ" directed by Martin Scorsese.

In one sense the topics are very different. While one is the matter of a corporate decision being made within a Christian denomination, the other is an individual interpretation and portrayal of the person of Christ. While both to some degree relate to human sexuality, this is not the central common thread that makes them popular issues.

It is not my intention to analyse or comment upon either of these issues now. However, I wish to make some observations about how they have been presented to the public.

Truth in numbers?

First, many of the articles written on both these issues have implied that somehow truth could be determined by finding out how many people supported a given idea. This was seen to be even more certain if the people polled could be described as "experts." Therefore, the rightness or wrongness of the United Church decision was assessed on the basis of its support or opposition within the denomination as a whole, or amongst the "leaders" of the denomination, or amongst

the delegates to the General Council.

While the democratic process has merit in many situations it has never been seriously regarded within Christendom as the route to discovering truth. Obviously some commentators on both these issues had never questioned the limitations of consensus. However, perhaps they are in that sense only true products of this age in which even "leaders" want to hear the results of the latest poll before they announce their policies.

Truth in feelings?

Another presumption that surfaced often in the reporting of these issues was the assumption that sincerity is a guarantee of truth — or at least partial truth. Objectors to "The Last Temptation" were rebuked with ringing testimonies lauding Martin Scorsese's sincerity. Now it may be somewhat reassuring that a Hollywood movie director is acting out of principle rather than merely responding to a box-office expectation — but what has that to do with truth? If the question at issue is "What is the truth?" then the relative sincerity of the various contenders is only a footnote. Is it such an unthinkable thing that a sincere person may in fact be sincerely wrong?

Perhaps it is another telling thing about our generation that it is so frequently assumed that opposition to someone else's ideas presumes hatred and utter rejection of them as persons. While it may be true that some people seem unable to make such a fundamental distinction, must it be assumed

that such inability infects everyone? If I reject homosexual activity because I believe it to be contrary to God's will, why must it be suggested that I may be prepared to incite or even tolerate violent reprisals against homosexuals?

Gaps in journalism

Both of these issues have in some ways been treated very superficially by serious publications from which one would expect much better things. As an illustration, much attention and space was devoted to exploring the implications of the United Church decision for those who are declared homosexuals. Yet, in contrast, very little attention has been given by the same publications to the implications that the decisions being made might have for the institution of marriage and the whole concept of fidelity. Is it too much to expect journals which regard themselves as competent to offer comment on virtually every aspect of life from domestic politics to international economics to show a little more depth of perception on "religious issues"?

In almost everything that I read about these two issues there seemed virtually no appreciation for biblical authority. For the writers it

seemed almost entirely outside the range of the comprehensible that anyone might believe something to be true because God said so. Arguments from history, sociology or psychology might be seen to be either convincing or weak, but they would be regarded as support to be considered.

However, it appears that

anyone who declares, on the strength of the testimony of the Bible, that they believe something to be God's will and purpose ought not to expect to be taken seriously by the typical 20th-century journalist.

Robert Bernhardt is pastor of Chalmers Presbyterian Church in Hamilton, Ont.

The Immanuel Christian Reformed Church

of Brampton, Ontario

will, D.V., celebrate its

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Anniversary services will be conducted

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Summer archeologist in Israel:

Seven unforgettable weeks



Photo: Courtesy Judy van Arragon
Judy van Arragon with pottery artifacts and a Philistine skull.

Judy van Arragon

This summer I spent seven unforgettable weeks in Israel as a member of the 1988 Timnah Expedition. The main focus of the expedition was an archeological excavation ("dig") at Tel Batash, the site of Biblical Timnah where Samson encountered his first wife (cf. Judges 14.)

The dig was co-sponsored and organized by the Hebrew University of Jerusalem and Southwestern Baptist Theological Seminary of Fort Worth, Texas.

The expedition offered a cruise through the Aegean Islands, field trips throughout Israel, walking tours in Jerusalem and lectures from prominent archeological scholars. Students could earn three academic credits from the field work, lectures, and assigned reading.

The fertile green of Galilee was our introduction to Israel. As so many thousands before us, we followed in the footsteps of Jesus and his disciples; Caesarea, Mt. Carmel, Cana, Nazareth, Tiberias, to the Sea of Galilee. We sailed for Capernaum in a small fishing boat and paused half-way to read the Gospel accounts of the story of the loaves and fishes.

Our base camp for the dig was the kibbutz-managed Shores Hotel in the verdant mountains five miles southwest of Jerusalem. From there, it was a half-hour by four-wheel-drive vehicle to the tel.

Timnah was occupied intermittently from 1800 BC to 701 BC, at which time the Assyrians, under Sennacherib, laid it utterly waste. Today it is a ten-acre, flat-topped mount, some thirty feet above the surrounding plain, amid cotton fields and almond orchards.

Each year the Timnah Expedition delves deeper into the 13 varied strata comprising

the mound. This year we cleared a section of Iron Age II (10th c. BC) down into the Philistine era.

A Day in the Life of An Apprentice Archeologist

4:00 a.m.: Rise to thunderous thumping on door. (Someone has risen 10 minutes early for wake-up duty.)

4:05 a.m.: Dress hastily, proceed to dining hall, stumbling over terraces and steps in the dark.

4:10 a.m.: Grunt "Bokeh Tof" (good morning) to tablemates, wash down dry bread with cold water or bitter orange juice.

4:25 a.m.: Grab breakfast coolers from trolley, mutter "Mar-habba" to waiter, out half-open French doors on terrace and down steps, load van, find seat.

4:30 a.m.: Expedition leader Dr. George Kelm gives thumbs-up; three vans start off down the mountain. In the dark on the way to the tel we blearily pass monuments of the '67 war, a Trappist monastery, Emmaus, vineyards over 300 years old, the Valley of Ajalon (where Joshua bade the sun stand still), a Crusader fortification, and Tel Gezer, one of Solomon's chariot cities. Slim cedars, pines, oleanders, azaleas, and carob trees adorn the way.

5:00 a.m.: Arrive at tel.

Off highway, through tiny Arab village, past corn fields on dirt road, over unpaved airstrip (for crop dusters which periodically buzz the tel), along narrow, rutted tractor trail paralleling the Sorek River, through yellow-blossoming cotton fields, contending with irrigation systems which often flood the trail. It may take half-a-painful-hour to thread our way through alternative jeep tracks around and up to the mound of Tel Batash. Unload

wheelbarrows, open shed, get tools, and start digging.

8:30 a.m.: Main breakfast. Invariably: olives, massive buns, kosher butter, tomatoes, cheese, yogurt, cottage cheese, hard-boiled eggs, fake orange juice. Plastic knives and forks incapable of cutting or impaling any of the above.

9:00 a.m.: Back to work. Crouch, hunker, sit crosslegged, kneel, or squat contorted in dusty pits, our positions dictated by craggy rocks at our shoulders, pointed pebbles under our knees, and crumbling earthen baulks overhead. Chop dry mudbrick floor of pit into crumbs to depth of an inch in a five-foot area. Scrape and toss resulting fine dirt with trowel into a pile. Pick up any shreds of pottery revealed, unless still embedded. Chuck disrespectfully into blue or orange plastic bucket (not the black ones; those are for dirt hauling).

Don't move outside of locus or dig deeper in any one spot — area must be kept level unless Baruch, our area supervisor, instructs to contrary (in his Hebrew-guttural English). Sweep inspected dirt into pile, scape up into bucket with trowel, dust entire area for half-an-hour to reveal contours of rocks and start hacking again.

10:00 a.m.: Drink plenty of water against dehydration, stop to trot down side of tel to privy (deep hole, door with aperture cut in it laid horizontally over hole, decorously screened with thick black mesh and almond trees). Bucket of lime to sprinkle on afterwards.

11:00 a.m.: Brain-frying heat shimmers the outlines of ancient walls and scalds the water in our canteens. Begin to think about quitting. I help Baruch with the closing rituals:

take height readings with transit, collect pottery buckets from area H, label bone, shell and flint bags, attach Baruch's scribbled labels to pottery buckets, push back my dilapidating hat, run over to area B and find Dr. George to photograph our morning's work, trot after Baruch with his notebooks and sketch board, make sure all tools are collected; carry pottery into vans.

11:30 a.m.: Leave site. Stop in little Arab village, buy popsicles and drop off Arab workers.

12:00-12:30 p.m.: Back at Shores: shower, clean clothes, proceed to 1:00 p.m. Lunch. Big meal of day. Frequently: chicken (kibbutz-raised, juicy), rice (with dill and parsley), carrots (babyfinger), and mousse (chocolate petroleum) or watermelon (delicious). Sometimes beef, schnitzel, peas, fried potatoes. Often any combination of above.

1:30 p.m.: Free for siesta. Sleep, swim, lounge, read, talk, practise languages (Hebrew and Arabic) tan, nap outside.

4:30 p.m.: Tea time on terrace, socialize, learn next day's activities. If no lecture, free till 6:30. If lecture — 5:00: to office, find seats, listen to academic dissertations for one-and-a-half hours.

6:30: Supper. Buffet, mainly salads of intricate design and variety. On Friday evenings (*Erev Shabbat*), dress formally.

7:00 p.m.: Free till bedtime, anywhere from 9-12 p.m. for me.

Bedtime: collapse, shaking off clothes and filling canteen for tomorrow.

Weekends provided ample opportunity for sightseeing and travelling. We ranged from Eilat to the Dead Sea, the Qumran Scroll caves to Masada.

Of the many historic sites in

Jerusalem — the Mount of Olives, the Shrine of the Book, the Last Supper Room, the Dome of the Rock, the Garden Tomb — the two which had the most emotional impact on me were the Yad Vashem Memorial of the Holocaust and the Wailing Wall. I cried as I touched the ancient stone and thought of the myriads of Jews, dead and alive, who had pressed, or longed to press, their hands against it.

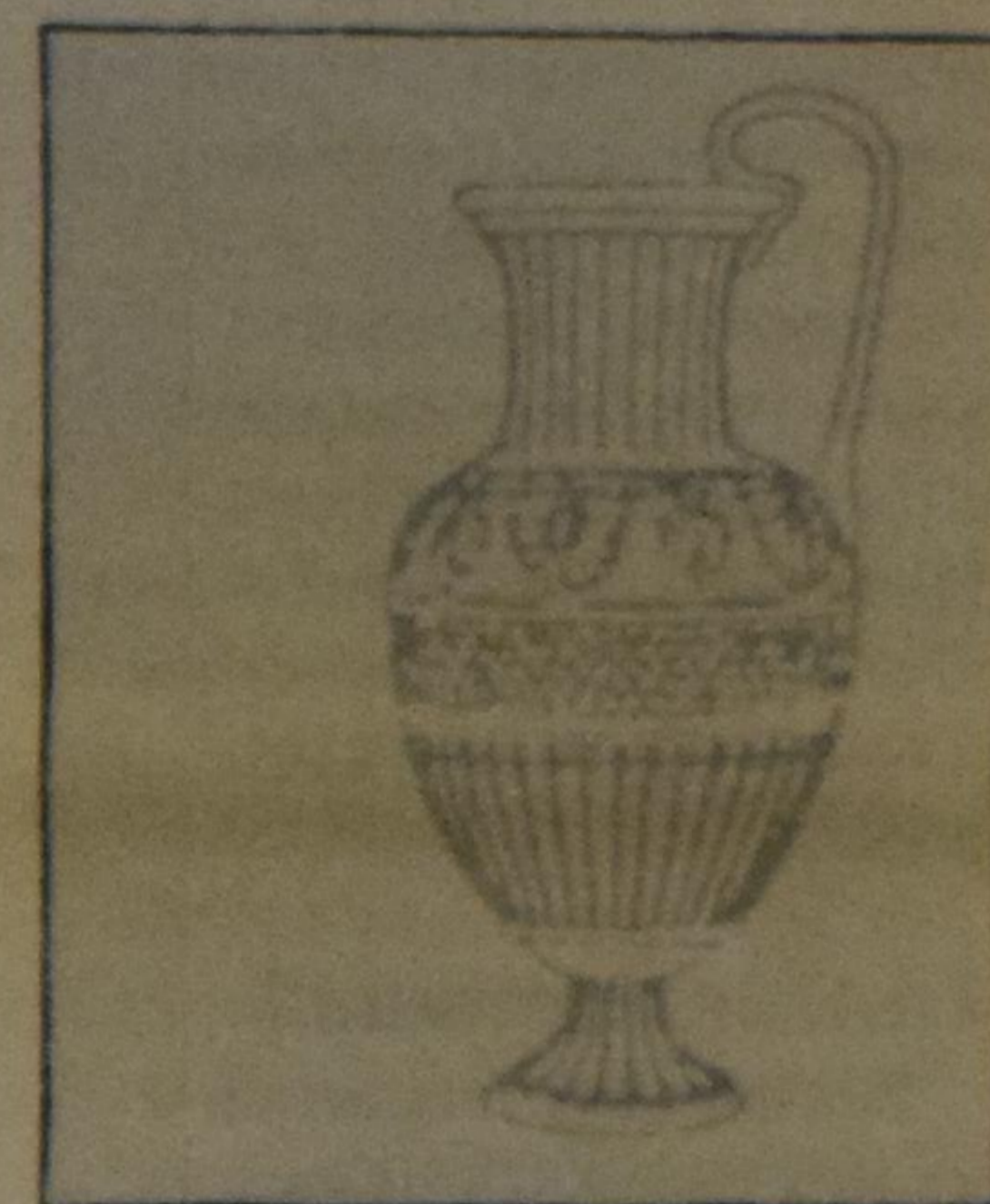


Illustration: Courtesy Judy van Arragon
Greek amphora.

The last day came all too soon. For the last time we passed the lush vineyards in the Valley of Ajalon, the rusting tanks on the cedar-studded hills, the doves throating in the feathery tamarisks, the bronzed soldier with a careless grin lounging at a bus stop, the heated air rippling over the blue-distant mountains, the monarch-bright blossoms of a poinciana against brown-flanked terraces dropping into the valley below, and every curve of the road unrolling another lavish scene before me. *Shalom, Israel.*

Judy van Arragon is an 18-year-old Redeemer College student from Atikokan — which she describes as "a small bush community in northwestern Ontario."

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Comparing heat waves

Marcus Van Steen

(Canadian Scene) — The heat wave and drought that struck North America this year has prompted David Phillips of Environment Canada to recall the record-breaking temperatures of 1936. That heat wave also started in the United States, entering Canada early in July. During the next two weeks it caused 780 deaths and turned parts of western Canada into a desert.

Phillips says this year's heat wave has undoubtedly set some records, but he says that some of the records set in 1936 still stand in spite of this year's temperatures. For example, 45 degrees Celsius set in St. Albans, Manitoba on July 11 and at Emerson the following day has not been surpassed. In Atikokan, Ontario, the record heat of 42°C set on July 11 and 12, 1936, remains unsurpassed. And in Toronto, two records were set on July 19, 1936 — a high of 41°C, and a low of 27°C.

It should be remembered that in 1936 very few places were air-conditioned and with such temperatures prevailing the solution for most businesses was to close down. The only places that boasted "refrigeration" were the ground floors of Eaton's and Simpson's, and a number of movie houses, which were crowded, and remained open all night to accommodate exhausted patrons.

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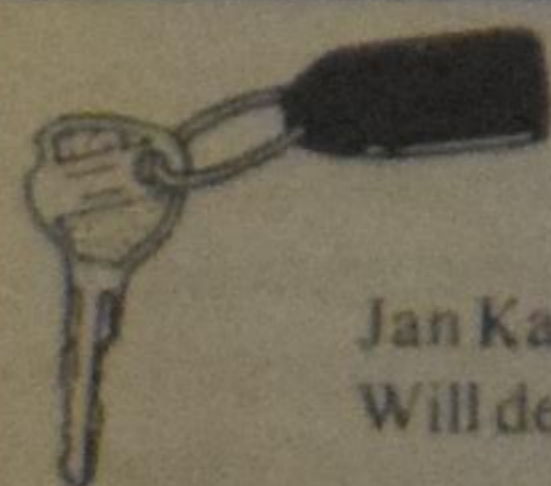
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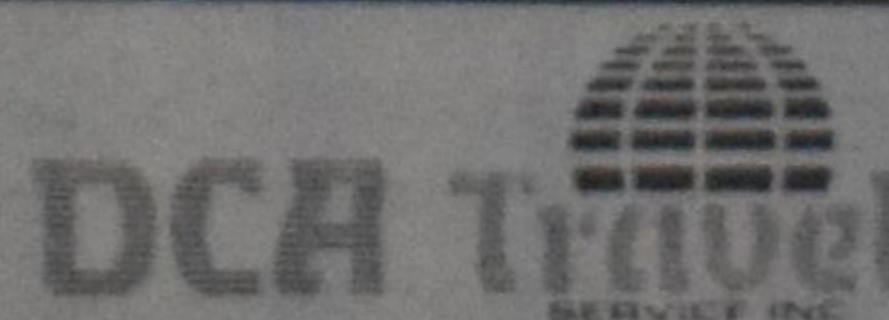
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Features

Gothic cathedrals preach God is light

Casper Vanderiet

The soaring, upward-directed lines of the Gothic cathedrals reflect the aspirations of the medieval world. Collectively they constitute Europe's greatest architectural heritage. Individually, they were the most important buildings erected in Europe for over a thousand years. Even today they remain the largest and most visible edifices, dominating many cities and their surroundings.

What was the background of this Gothic art expressed in cathedrals? The answer lies in the development of cities during the Middle Ages. By way of the new European trade routes, trade and commerce centred more and more on the cities, bringing great

prosperity. In addition, urban education profited from a renewal of the liberal arts, stimulating academic learning. It should be noted too that cathedrals are bishop's seats, and the bishops wanted their "homes" to be constant reminders of their work. From 1180-1270, in France alone, 80 cathedrals were built.

Before this time, Romanesque architecture had been dominant. Dark, Romanesque churches, accompanied by strong bell towers, stood like fortresses of God against the devil and his army. They leave an impression which suited the feudal aspects of their age. By contrast, the Gothic style was by birth, urban art, and decidedly French. It realized the "God is light" proclamation of Sugar

(1081-1151), abbot of Saint-Denis, who is recognized as the originator of Gothic art. Sugar built an abbey church in a new style which became the forerunner of Gothic architecture.

All Gothic cathedrals reflect light by "opening up" the windows and walls. A Gothic wall seems to be porous: light filters through it, permeating it, merging with it, transfiguring it. Stained-glass tempers the brightness of the light so that as visitors enter a Gothic cathedral, they think themselves to be in a different world. What they see seems to have been transformed — and transparent.

A second striking feature of the Gothic style is a new relationship between function and form, structure and

appearance. Here, ornamentation is entirely subordinated to patterns produced by the structure. The aesthetic system is determined by the arched roof and the supporting shafts of the columns. Moreover, with the Gothic style, the significance of the mural declines, since the main weight of the arched roof rests on the flying buttresses which are on the outside of the edifice. These buttresses are also characteristic of Gothic architecture.

Looking at French Gothic cathedrals, like Chartres and Rheims, at the English ones in Canterbury and York, or those in Cologne and Vienna in Germany-Austria, one finds it difficult to understand how they were built in a time when technology was just beginning to develop.

Financing a cathedral

In order to finance the building of a cathedral, the bishop would usually set up a "fabric fund." A proportion of the regular revenues of the church would be channelled into this fund. It further was supplemented by extra donations of well-to-do townspeople, whose pride it was to see a plenitude of spires, gables and pinnacles thrust upward towards the heavens. Also, when the bishop consecrated the work site of a new cathedral, he could count on a generous gesture from the king.

An account about the construction of the Chartres cathedral written by Abbot Haimon of Saint-Pierre sur Dives in 1145, mentioned that "powerful princes of the world" and nobles, as well as men, "bent their proud and haughty necks to the harness of carts and ... like beasts of burden ... dragged to the abode of Christ these wagons, loaded with wines, grain, oil, stone, wood and all that is necessary for the wants of life or for the construction of the Church" When this silent procession halted, "nothing is heard but the confession of sins, and pure and suppliant prayer to God to obtain pardon." Besides this "cult of the carts," showing the spiritual earnestness of the laity, another source of revenue were the relics with which the canons travelled from town to town.

Gothic masters

It is difficult to compare prices of materials and wages then and now. However, it is known that the amount spent on the Salisbury Cathedral built between 1220 and 1266, was 42,000 marks, which equivalent was estimated at a million pounds in 1969. In this price the great tower and spire were not included.

The architect or "master" was the person responsible for the design of the building and its supervision. The master ensured that the work was carried out according to design. Often the master was a stonemason with a practical knowledge of the craft who had left the mason's bench for the "tracing house." He would have been a literate man who had studied geometry and plans-production and who benefited from his status among the well-educated.

Capable masters were much in demand and in a position to bargain. For instance, Ulrich von Ensingen, the designer of the great towers of Ulm and Strasbourg, worked in both cities, furthering his monumental schemes by encouraging the authorities in each to outdo the other. Most of the Gothic architects are unknown today. An inscription on the plinth of the south transept at Notre Dame, Paris, mentions that, "Master Jehan de Chelles commenced this work to the glory of the mother of Christ on the second day before the ides (the 13th) of February 1258."

The most important craftspeople in the construction of Gothic cathedrals were the stonemasons, also called the "freemasons" since they were independent of the restrictions of their guild. They were responsible for the great sculptural programs of the cathedrals. "Freemasons" were in the habit of using secret signs and passwords, which explains the origin of the present Freemason lodge.

The 13th century was an age of reason. It taught that God had endowed humankind with the rational ability to develop nature's own rhythms. Gothic humanity lived in the centre of the cosmos and was placed above all other creatures. Therefore, when the guildmasters constructed a glass window, they wanted it to show the techniques of their trade in minutest detail. The Gothic expression of humankind, moreover, had a recognizable physical shape. "Man" was considered to be the fruit of the divine mind, created by God as the perfect being. On Bamberg cathedral, the shapes and visages of both Adam and Eve are produced by the harmony of geometrical perfection, but their humanity is also stressed. Gothic humanity was lovable and reasonable, gazing on the splendours of the world, creating beautiful edifices for worship. (Next week: The Gothic cathedrals of northern France)

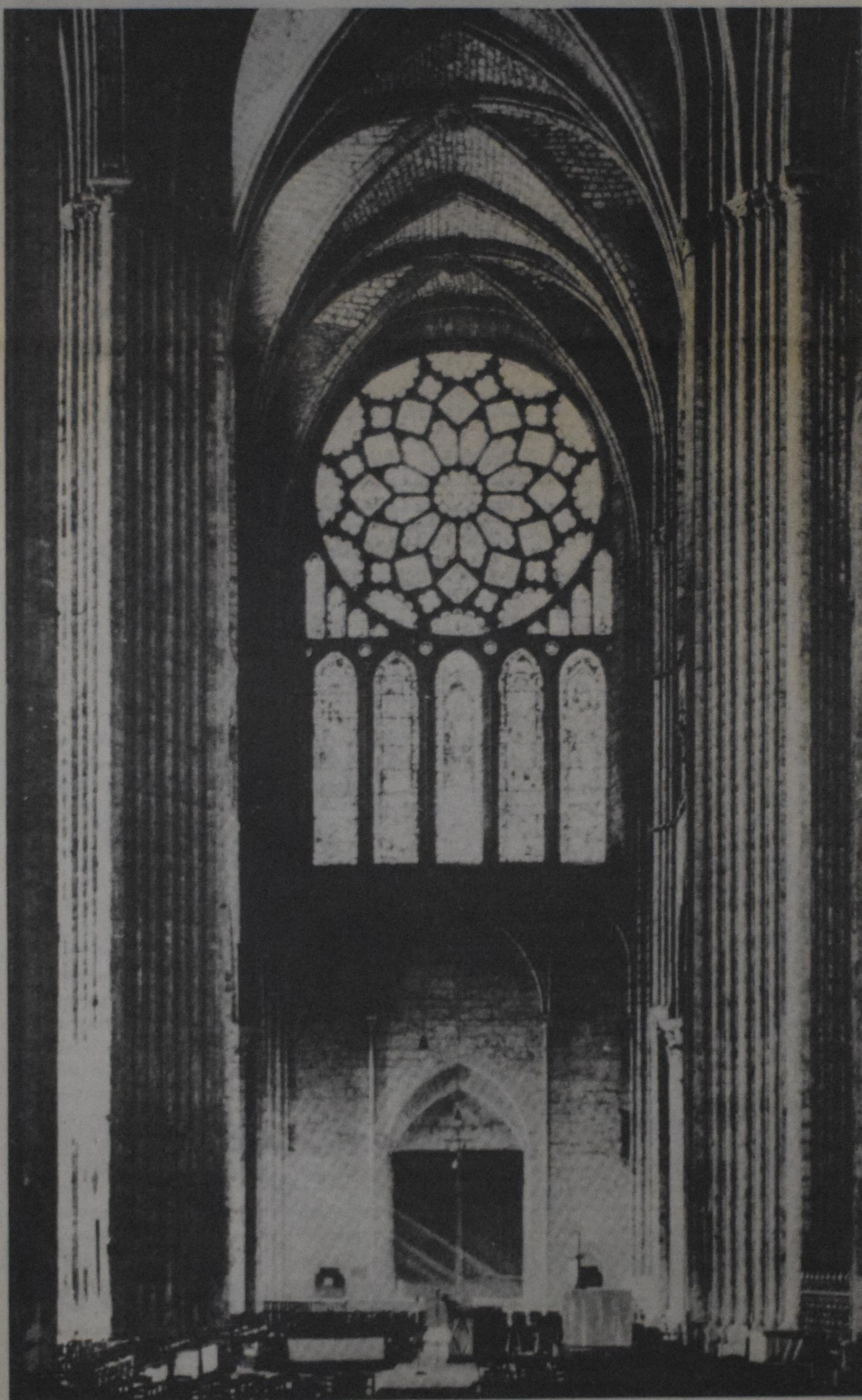


Photo: The Horizon Book of Great Cathedrals
A view of the Chartres French Gothic Cathedral.

Casper Vanderiet is a retired businessman and life-long student of history who lives in Etobicoke, Ont.

Mary VanderVennen

INCEST is an ugly word. Society's barrier against incest (parent-child or blood-relative sexual activity) has been considered to be one of the last great unbreakable taboos. We hardly dare name it and we certainly don't want to hear about it. If we think about it at all, we assume it must occur in lower-class families, or perhaps in fairly innocent "playing doctor" games of young children. But in Christian families? Christian Reformed families?

Yes, in Christian families. Yes, in Christian Reformed families. Not just in the families of "fringe" members, but also in the families of our leaders: pastors, elders and deacons.

Last week *Calvinist Contact* printed an interview with a survivor of father-daughter incest and ritual abuse. Extreme? Perhaps. Unique? No. Rare? Not nearly as rare as we would like to think. Every therapist I know is working with a substantial number of survivors of incestuous trauma. Thus far in 1988 alone, I have worked with 11 clients where incestuous sexual abuse occurred. Most are from Christian families. Of those, many are Christian Reformed.

The Child Abuse Registry in 1987 received reports of sexual abuse of 1,363 children in Ontario. We can safely assume that there are many more unreported cases. In these cases, 1,372 perpetrators of sexual abuse of children were reported. Twenty-two of these were women, and in 81 cases the sex of the abuser was unknown or unreported. The rest were men. But — and here is the most appalling statistic — of the 1,372 abusers, only 89 were unknown to the child. The terrible truth is that in our society the most dangerous place for children, especially girls, is not the street, not the playground, but the home.

Even the Christian home.

Consequences of sexual abuse

What consequences does the survivor carry into adult life and what brings her to a therapist's office?

There is a variety of circumstances which bring women to seek counselling. Usually it is not the abuse itself. Often the memories of abuse have been buried deep below the level of consciousness. It may be the struggle to make a marriage work, or difficulty with interpersonal relationships, or depression, or in extreme cases such as multiple personality disorder, a chaotic life.

Victims of sexual abuse, whatever their experiences have been, have a number of common characteristics and feelings. There is a profound sense of shame, guilt and worthlessness. Children, especially Christian children, are taught that parents are to be honoured and obeyed and trusted because they know best and are right. So the child, sensing something wrong is going on, assumes that there

must be something wrong with her.

Indeed she may be told there is something wrong with her.

If there is no physical cruelty accompanying the fondling and sexual activity, she may find her nerve ends stimulated, producing pleasurable sensations which increase her feelings of shame and guilt. The secrecy surrounding the activity, and the threats of beating or abandonment or death if she ever tells, all contribute to a sense of shame and of terrible isolation.

A woman abused as a child will disown her own body and experience disgust and even hatred of it. Since as a child she was powerless to fight back, her defense was to dissociate herself from the sensation of experience of what was happening. She "turned off." This developed into an automatic reaction. But the disgust at her own body, not to mention a male body, remain. In extreme cases she may develop anorexia or obesity, may mutilate her body or attempt suicide.

Finally, an abused child

reaches adulthood with a "victim" mentality: "I am powerless. I have no control over what happens to me. I am worthless and don't deserve to be loved. There must be something wrong with anyone who says he or she loves me." She may not articulate her thoughts so clearly, but this is her primary way of relating to her world.

We do not need to be psychologically sophisticated to see how devastating it is to bring such an attitude to a marriage, or how apparently meaningless the gospel is to a young woman raised in such a "Christian" home, or indeed how difficult it is to form a stable sexual orientation given such a history.

Healing takes hard work

Treatment to heal the emotional wounds is effective, but it is arduous and painful. There are no shortcuts. Cheap talk of forgiving the abuser or simplistic attempts at so-called inner healing will not do. Forgiveness and inner healing are goals, of course, but the

Sexual abuse in Christian families



and grieve for the betrayal by people she should have been able to trust for nurture and protection. Then, and not before, forgiveness becomes possible.

Here is an illustration. A young couple married only a few months came to see me because Ann (not her real name) was completely unable to tolerate any sexual activity. Her husband's advances to her, however gentle and tender, brought up long-buried memories of her grandfather molesting her regularly over a period of a few years beginning when she was 10. She was extremely afraid of talking about it and the memories "drove her crazy."

The first time I gently suggested that she needed to talk to her grandfather she became physically sick, vomiting in my office. She would have sacrificed her marriage and her life (she had made a suicide attempt) rather than confront this elderly man who was very highly regarded in the church.

Finally, with much encouragement and planning with me, and with the co-operation of her husband and her pastor, a meeting was arranged. It went well. Her grandfather acknowledged his sin, was deeply repentant, and asked forgiveness of her and also of her husband. Ann called me with enthusiasm and relief, and I was grateful with her. There has been healing in that relationship, which is important, but now she needs to form a satisfying sexual relationship with her husband, which she and he are now trying to do.

A high risk family

How can these things happen in Christian homes? It doesn't happen in all Christian homes, obviously. Studies indicate that when incest occurs in a stable family, the family tends to be rigid, rule-bound, socially withdrawn or relating chiefly with their relatives. Alcohol may or may not be a contributing factor. Christian families where incest occurs tend to be extremely male-dominated, rigid, legalistic regarding church attendance and "Christian behaviour," interpret the Bible very literally, discipline harshly, and intolerant of change in church or society. It's as though all external reference points need to be unchanging because generational boundaries and internal codes of behaviour are so weak.

Continued on page 12 ...

path to these goals is difficult. The woman needs to uncover the hidden memories and feelings around them. Just as with a physical wound, the emotional wound needs to be opened, drained, and cleansed for inner healing to take place.

It is striking that such a woman often does not express anger at her abuser and takes extreme pains to protect him from discovery or from anger. Those lessons about "never tell" have been learned well. There is a loyalty and inappropriate self-sacrificing quality to her attitude toward the abuser as well as to the other parent who might have been expected to protect her.

The anger is there, of course. It may be expressed inappropriately to her husband or others, or she may be extremely depressed. She needs to own the anger and to direct it where it belongs. She needs empowerment to confront the perpetrator(s), not as a child-victim but as an adult woman. She needs to grieve for the emotional and physical violation which has left such ugly wounds. She needs to rage

Recycling contract for North Edmonton goes to disabled

EDMONTON, Alta. (MCC) — A recycling project supported by the Alberta office of Mennonite Central Committee (MCC) has been awarded a four-year contract worth \$6.4-million by the City of Edmonton.

The project, called the Edmonton Recycling Society (ERS), will pick up recyclable materials from 60,693 homes in the northern part of the city.

Browning Ferris Industries (BFI), a private multinational company, was awarded a contract for the southern half.

ERS is a non-profit organization which seeks to provide employment for disabled individuals. In addition to support from MCC's Alberta office, it is supported by the Alberta chapter of Citizens for Public Justice (CPJ) and a number of

Edmonton church and civic groups. MCC's Alberta office is the leading partner in the venture.

City willing to pay extra

The City of Edmonton announced its decision to recycle glass, paper and metal last November. The call for tenders came at a time when MCC's Alberta office was preparing a proposal for a small-scale recycling project which would employ mentally disabled people. With encouragement from a City Council member, MCC staff in Alberta prepared a formal bid for the large city-wide recycling contract.

By splitting the contract between ERS and BFI, the City of Edmonton will pay extra for the recycling venture. But City

Council members expressed clear support for a joint-contract proposal which would provide employment for disabled people through ERS.

"It does cost a little more, but it's worth paying for," Council member Judy Bethel was quoted as saying in the *Edmonton Journal*.

Business from service motive

According to ERS Board Chairperson Dave Hubert, the project will employ around 25 disabled people at start-up; he hopes that it will eventually employ twice as many in following years. Another 10 to 15 employees will also be hired. The project will also purchase a fleet of nine specially-designed trucks.

Profits from the project will

be turned back to employees through profit-sharing and used to hire more employees, to recycle more things and to do research into recycling. "Any money left over after all that will be given back to the city," Hubert says.

For Hubert, who is also Director of Mennonite Central Committee's Canadian Employment Concerns program, ERS is a chance to show that "a business can be run from a service motive, not just a profit motive."

As well as providing employment for disabled people, Hubert says that the goal of ERS is to show "concern for the environment." The motto of the project is "Recycle to Conserve Creation."

Sexual abuse in Christian families

... continued from page 11.

It is high time that in our churches we face the soft, evil underbelly of the "headship principle" when it is taken to mean that there is a differential in power, status and authority between men and women.

Women were not created to serve men's so-called needs, and children are not possessions to be used for parents' pleasures or as a release for sexual impulses gone awry. Where men use headship as the right to dominate the family, the wife may be as powerless as the children. Even if she knows that abuse is occurring, she may be helpless to confront her husband and protect her children.

I have come to understand many things about the psychological dynamics of sexual abuse for both the abuser and the survivor. But there is a level at which I cannot understand how a father or relative can take a trusting child

and pollute not only that trust but the child's entire life with such violation. I don't understand a Christian family that I know of in which a group of brothers regularly gang-raped their sisters. I cry along with the cry I often hear in my office: "How could he? How could they? How could they let it happen?"

Healing? Yes, praise God, and I'm thankful when I've been an agent in that healing. Forgiveness? Yes, if sin is acknowledged, confessed to the one who has been abused, and there is genuine repentance. But I am often reminded of Jesus' words, "If anyone causes one of these little ones who believes in me to sin, it would be better for him to be thrown into the sea with a large millstone tied around his neck."

Mary VanderVennen is a therapist and director of professional services at Christian Counselling Services, Toronto.

Oak Island — A Nova Scotia mystery

S.F. Creighton

Halifax, N.S. (Canadian Scene) — People believe that in many parts of Nova Scotia, treasure lies buried but no treasure island story is more fascinating nor baffling than Oak Island's.

The site is 48 kilometres south of Halifax on a small island in Mahone Bay. For 200 years countless adventurers have failed to unearth whatever is buried on the island. Fantastic as it seems, the treasure in the seemingly bottomless pit is protected by the Atlantic Ocean. Evidence gained from the numerous digs at Oak Island indicates a people

of unknown origin buried something they considered extremely valuable underground, far below sea level.

The first people to stumble on the treasure site were three young teenagers in 1795. They noticed a giant oak with a large limb sawed off, leaving a forked section, and with curious marks and figures cut on its trunk. They also found the remains of a road from the tree to the western shore of the island. Beneath the tree limb they saw a slight circular depression on the ground.

Digging into the loose gravel, they found a layer of stones,

and at three metres a platform of tightly fitted oak logs, rotten on the outside, embedded into the shaft's walls of solid clay. Continuing to dig to 28 metres, hitting log platforms at every three metres, they discovered a large flat stone with peculiar marks on it no one could decipher. By removing the stone, they tripped a skilfully designed trap. Sea water filled in the dug out shaft. This continues to foil anyone seeking the buried treasure since. Every attempt during the past two centuries has ended when excavations became flooded.

Many drill holes have been sunk around the original shaft providing curious, enticing and inconclusive clues as to who buried what at Oak Island. The borings appear to confirm the presence, at 30 metres, of a chest or chests, one above the other, made of oak resting above a platform built of spruce. In several holes between 48 and 61 metres, pieces of china, cement, wood and metal were brought up. An underwater camera was lowered into the cavity at around 70 metres catching on film the image of three chests and a human figure slumped over one.

Everyone's imagination runs wild when confronted with the strange set of circumstances presented by Oak Island. The theories about who buried what are numerous.

So far the island's exciting underground secrets remain safe. The costliest attempt to date is underway with \$10-million reportedly being invested. Whatever the solution to the riddle of Oak Island, when it is revealed, the search for it will have been the world's biggest and most expensive treasure hunt.



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Education

Conferees challenged: close gap between worldview and way of life

Carol-Ann Veenkamp

Combine three parts hot humid weather, two parts rain, one part inspirational keynote speaker, and a sprinkle of mosquitoes trying to make up for time lost during the dry summer months with over 900 conferees on a campground across from Lake Erie and you have the recipe for the Niagara Family Conference, which is sponsored each year by the Institute for Christian Studies (ICS).

This year's Niagara conference, held July 29 through Aug. 1, saw all of the essential ingredients successfully blended together for the 30th time.

Dr. Brian Walsh, newly-appointed senior member in worldview studies, had the intimidating task of launching his career as a professor at ICS by addressing those whom he referred to as his "spiritual mothers and fathers" in the capacity of plenary speaker.

"The most radical, subversive thing you must do is pray and praise," Walsh told the conferees in his two-part address.

Prayer breaks through the state of numbness which many Christians find themselves in by opening their eyes to what God is doing and praise opens the imagination to the possibility of a re-creation of our world, Walsh explained.

In his two-part address on the topic, "Challenge: Beyond worldview to a way of life" Walsh suggested both a diagnosis and a prognosis for the disease of modernity affecting Christians and Western culture alike.

Endings are beginnings

On Saturday Walsh invited the conferees to a funeral for Western culture, but paradoxically the message was not pessimistic. Rather, as Walsh pointed out, in the Bible all endings are beginnings as symbolized by Christ's death on the cross leading to his resurrection.

In laying the groundwork for his diagnosis, Walsh pointed out that people in today's society live for material things, sensual pleasure, entertainment, friendship, real love, and the pursuit of science and technology. Each of these integration points gives rise to a certain way of life, which one would expect to be radically different from a lifestyle lived out of a Christian worldview, he said. Yet, Christians can identify with many of the same tensions non-Christians face.

"I feel a gap in my life," Walsh admitted. "There is often a gap between our worldview and way of life, between our conscious commitment to Jesus Christ and our walk through life."

Gap creates tension

In addition to creating an

often unbearable tension in the life of a Christian, this gap creates a crisis of credibility for those outside of Christ, who then legitimately ask if following Christ makes any difference in our lives, Walsh pointed out.

If Canadian Christians really do construct reality in much the same way as anyone else as Reginald Bibby suggests in his book, *Fragmented Gods*, then we are faced with a spiritual crisis of mammoth proportions, he said.

"The Western Church has been thoroughly enculturated," he pointed out, explaining that enculturation takes place when one's lifestyle and imagination is so captured by the spirit of the dominant culture that one no longer has the freedom to imagine what real Christian culture would look like.

The "sandman" effect

In *The Gravedigger File*, Os Guinness calls the phenomena where the church falls into a deeper sleep instead of becoming more alert as cultural danger approaches, the "sandman effect." And even those who hold dear the reformational vision have found themselves visited by the sandman, Walsh said.

Even though many followers of the reformational tradition have been self-consciously anti-dualistic, they still experience the gap between their Christian worldview and lifestyle. Walsh attributed this to two causes. First, reformational Christians share a dilemma facing all Christians; overwhelmed by the sovereign Lord's encompassing and radical claims, they naturally try to domesticate God and limit his claim.

Second, reformational Christians fall prey to a particular form of dualism which Walsh coined as "soft." This soft dualism arises when a reformational worldview is conceived of primarily as a set of ideas about the world. This emphasis easily succumbs to intellectualism, which Walsh characterized as a tendency to assume that having the right ideas about the world will necessarily result in faithful living. But life isn't like that, Walsh suggested, intellectualism lacks the power to transform life deep down.

Having examined the gap



Photo: Sherry Pierik

Niagara Christian College Campus becomes campground, Aug. 1988

between worldview and way of life among reformational Christians, Walsh went on to take a closer look at the culture in which Christians seek to overcome the gap.

Clue in market crash

A clue to the nature of the disease surfaced with the stock market crash of Oct. 19, 1987, which the media labelled "Black Monday" or "Armageddon." The use of apocalyptic language by journalists tells us that this event has religious significance in our culture, Walsh observed. If history ends with the crash, then the religious assumption is that economic growth is the driving force of history. If this is true, then this indicates that the kind of diagnosis necessary is that of a religious or worldview nature, which in turn requires spiritual discernment.

Calls for compassionate response

A prophetic response shouldn't take the form of angry denunciation or withdrawal from society. Rather, the response should be motivated by a compassion that will "cut through the emotional fat of a satiated numbness," Walsh said.

"Our first question should never be, 'Is our worldview implementable, but is it imaginable?'"

Specifically, Walsh asked if those taking the workshop with Citizen's for Public Justice's (CPJ) Gerald Vandezande could imagine a politics of justice and compassion instead of the present politics of oppression and economic

idolatry; if those thinking about poverty with World Vision Canada's Linda Tripp could imagine the economics of equality and care versus the economy of affluence and poverty; if those sitting in a workshop with Durham Christian High School teacher John Hull could imagine Christian schools which would take seriously Hull's advice that schools must disciple the children with a prophetic vision; or if those talking sports with Redeemer College education lecturer John Byl could imagine a world where sports are fun rather than just big business.

Could those exploring the abortion dilemma with freelance book editor and writer Denyse O'Leary imagine a society that affirms life at all stages, not just fetal, and breaks through the morbid preoccupation our society has with death; could those who discuss the effects of the mass media with Toronto District Christian High School teacher Syd Hielema imagine a media

that could be an agent of awakened social/cultural renewal rather than something that further numbs us; could those listening to ICS senior member in education Harry Fernhout imagine the story of a biblical worldview which would allow us to break through the intellectualism of our approach to the faith; or imagine with Trojan Technologies president Hank Vanderlaan what it would be like to take spiritual, social and financial risks in order to serve the one who made it his business to risk his life for us. Could teens imagine alternative responses to the tough questions they face concerning drugs, sex and technology in workshops with Judy Cook, Keith Martin, Barbara Rudd and Christel Vonk-Zeyl.

Carol-Ann Veenkamp is a public relations officer at the Institute for Christian Studies in Toronto.







Photo: Carol-Ann Veenkamp

Brian Walsh and Everett Wassink, Niagara '88.

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Classified Rates	Marriages	Anniversaries	Anniversaries	Obituaries
Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 2-column anniversaries \$60.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$7.50 per column inch. NOTE: Minimum fee is \$10.00. Letter under file number, \$10 extra. Photos: \$7.50 additional charge. (Free when published with anniversary announcement celebrating 50 years or more). Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements. NOTE: Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$10 and the couple's future address. Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9; (416) 682-8311.	VANDER LAAN-MACDONALD: Mr. and Mrs. Gerry Vander Laan of Oakville, Ont., are pleased to announce the forthcoming marriage of their daughter FRANCES AUDREY to KEVIN ALLAN MacDonald, son of Mr. and Mrs. Gerry MacDonald of Port Dover, Ont. The wedding ceremony will take place, D.V., on Saturday, Oct. 1, 1988, at 3:30 p.m. in the Chr. Ref. Church of Clarkson, 1880 Lakeshore Rd W., Mississauga, Ont., with Rev. W.C. Veenstra officiating. Future address: 1130 Queens Ave., Suite 406, Oakville, ON L6H 2B6			"Dan ga ik op tot Gods altaren, tot God mijn God de Bron van Vreugd." (Ps. 43:4) In Baarn, the Neth., on Sept. 2, 1988, our beloved father and grandfather, CORNELIS JANSEN was called Home at the age of 89. (Retired minister of de Gereformeerde Kerken in the Netherlands.) Predeceased by his wife Margaretha Appelo and his daughter Ank in Jan. 1967. In Canada: Ineke & Bob Lodewijk Bill & Kim Ken Rich Mark 16321 - 108th Ave., Surrey, B.C. V3R 6C5 "Thanks to God who giveth us the victory, through our Lord Jesus Christ." (1 Cor. 15:57) Because I live, ye shall live also and that was John's strong belief. On Aug. 3, 1988, the Lord called to his eternal home, our dear friend, JOHN KARSTEN Our sympathy goes out to his beloved wife Marie, and all the children and grandchildren and great-grandchildren. May the Lord comfort the family in this time of sorrow. Geert & Henny Eggink Albert Kok Mrs. C. Kloet Mrs. Nel Norg Peter & Elizabeth Poortinga Herman & Grace Schuringa Bert Prinzen "Want ik weet: mijn Verlosser leeft." (Job 19:25a) Dinsdag, 30 aug., 1988, nam God tot zich, na een moeilijke ziekte, onze lieve broer en oom, WIEBE VANDERVELDE Hij mocht de leeftijd van 88 jaar bereiken. G. Slager-vanderVelde — Leeuwarden, the Neth. J. VanderVelde — Hamilton F.G. VanderVelde — Horstman, Hamilton M. VanderVelde-de Beer — Britsum, the Neth. A. VanderVelde-Sikma — Burlington en vele neven en nichten. De rouwdienst, geleid door ds. Richard Stienstra, werd gehouden op 1 sept., 1988, 2:00 uur, waarna de begrafenis heeft plaatsgevonden in de "White Chapel Memorial Gardens," Hamilton.
Thanks DEBOER: Mr. and Mrs. Jitze and Iepie DeBoer, would like to thank all their relatives and friends, who remembered their 25th wedding anniversary, with best wishes, cards, and gifts. Thank you to all who came to our open house, and making it a wonderful evening. Above all thanks be to God for all the years of love and happiness He has given us.	Anniversaries Surrey Deroche 1963 September 27 1988 Wedding text: "Jesus also was invited to the marriage ..." (John 2:2) By God's grace and faithfulness, we rejoice in the 25th wedding anniversary of our parents, MEL and HENDRIK JESTOKER (nee Wierda) We pray that God will bless you in the years to come. With love from your children: Kathleen & Clarence Veldstra — Edmonton, Alta. Henrietta & Henry Bremer — Enderby, B.C. Christopher Sydney — at home Theo — at home Teresa — at home Home address: 8538 McDonald Rd., R.R.#1, Deroche, B.C. V0M 1G0 1963 September 20 1988 With joy and thanksgiving to the Lord, we hope to celebrate the 25th anniversary of our parents, COR and ALIDA VANDERKRUK (nee Dam) Thank you for all the care and support that you have given us. May God bless you richly with many more years together. With love: Linda & Martin — Dundas Rob Kim & Ed Bremer (fiancé) Terry Leanne Kevin Open house will be held from 7-9 p.m., on Tuesday, Sept. 20, 1988, D.V., at the Bethel Chr. Ref. Church, Waterdown, Ont. Home address: 4 First St., Box 1218, Waterdown, ON L0R 2H0 Ysselmonde, Winnipeg, Rotterdam Manitoba 1948 September 30 1988 Psalm 121. We rejoice in the 40th wedding anniversary of our dear parents and grandparents, GERRIT and WILLEMPJE DEROOY (nee VanLeeuwen) We are thankful to God, for keeping them in his loving care all these years, and pray that He will continue to be with them. Love from your family: Alida Zuidervaart — Rivers, Man. Theresa, Cynthia, Kimberly Heather — Craven, Sask. Klaas & Ruth deRooy — Saskatoon, Sask. Colin, Tobin Gus & Monica deRooy — Winnipeg, Man. Todd, Ryan, Shawn Peter & Brenda deRooy — Winnipeg, Man. Miranda, Natasha Mike & Anita Booy — Pilot Butte, Sask. Daniel, Amanda, Melinda Home address: 717 Consol Ave., Winnipeg, MB R2K 1T3	Anniversaries Groningen, Gr. Orillia, Ont. 1938 September 27 1988 By God's grace and faithfulness, we rejoice in the golden wedding anniversary of our parents and grandparents, HENDRIK and LAMMIE WIERSEMA (nee Renkema) "The fear of the Lord is the beginning of wisdom ..." (Prov. 1:7a) It is our prayer that God will continue to hold you in the palm of his hand. With love from your children and grandchildren: Howie Wiersema (Sharon, deceased, 1983) — Downsview, Ont. Ron, Kim, Jennifer Henry & Gail Wiersema — Strathroy, Ont. Steve, Dave, Mark, Jason, Rachel Ted & Monica De Jager — Kingston, Ont. Peter, Kathy, Theo, Femma At this time of celebration, we dearly miss our sister, Ria DeJager-Wiersema (deceased, 1984) and Sharon Wiersema-Vincent. Open house will be held on Friday, Sept. 30, 1988, from 2:30 p.m. - 4:30 p.m., at the Orillia Chr. Ref. Church, 50 Fitton's Rd., W., Orillia. Home address: 48 Marlissa Dr., Orillia, ON L3V 6X9 1963 September 20 1988 With praise and thanksgiving to our Lord, we announce the 25th wedding anniversary of our parents, MIKE and FRANCES BYLSMA (nee Dykstra) We, their children, would like to congratulate them and celebrate with them the joy of this special day on Sept. 20, 1988. May the Lord bless your years together, Mom and Dad! With all our love: Marjorie Brian Mark Home address: 58 Croydon Dr., St. Catharines, ON L2M 1J5 Fryslân Boppe 1963 September 14 1988 "But with love serve one another." (Gal. 5:13b) With thankfulness to God, on Sept. 14, 1988, we celebrated the 25th wedding anniversary of, JOHN and NELLY DEMIK (nee Voskamp) Thank you Mom and Dad for all the support, guidance and love, that you have given to us over the years. May God continue to richly bless the two of you in the years to come. With love from your children: John & Trish Elaine Mark Lisa Luke Home address: 162 Stonechurch Rd. East, Hamilton, ON L9A 1B9	Anniversaries "Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever." (Ps. 23:6) On Aug. 31, 1988, the Lord called home to himself, JERRY (Gerrit) ASSIES At Shalom Manor. He was in his 80th year. Dearly beloved husband for 52 years of Sylvia Assies (nee Leutscher) and much loved father and grandfather of: Alice & John Bokma — Port Dover, Ont. Shari & John Van Groningen, Sylvia, Sonya Claire & Bill Beldman — Hannan, Ont. Gerald, Roger, Cam, Halima Harmene & Garry Sytsma — Hagersville, Ont. Jerry, Marcy, Kim, Lisa Also survived by one sister in the Netherlands. Funeral service, led by Pastor De Bruyne, was held at Mount Hamilton Chr. Ref. Church on Sept. 3, at 10 a.m. Correspondence address: Mrs. J. Assies, c/o John Bokma, R.R.#2, Port Dover, ON N0A 1N0 "Therefore we are always confident and know that as long as we are at home in the body, we are away from the Lord. We live by faith, not by sight. We are confident, I say, and would prefer to be away from the body and at home with the Lord." (2 Corinthians 5:6-8) On Wednesday, Aug. 24, 1988, the Lord called home our beloved husband, father, grandfather and great-grandfather, KLAAS GRAANSMA at the age of 83. Beloved husband of Pieterke Graansma (nee Boersma). Dear father of: Folkert & Aafke Graansma Gerrit & Janna Graansma Ann & Ralph Kok John & Francis Graansma Irene & Henk Noordermeer Pake to 24 grandchildren and 30 great-grandchildren. Funeral service was held Aug. 27, 1988, in the East Chr. Ref. Church in Strathroy, Ont. Rev. J.E. Top officiating. Home address: 203 East Centre St., Strathroy, ON N7G 1T3	Obituaries Young Christian woman, seeking three other Christian young women, to share house accommodations in Clarkson, Mississauga. If interested, please contact Joy, at (416) 822-0531 anytime after 6:00 p.m. (Must know before Oct. 1).
Births DE JONG: Ted and Ida (nee Janssen) thank the Lord, for entrusting to their care, a daughter, EMILY IDA, born on Wednesday, Aug. 24, 1988, weighing in at 8 lbs. Proud grandparents are, George and Ida Janssen of Tillsonburg, Ont., and Ken and Johanna De Jong of Hamilton, Ont. "The Lord has done great things for us whereof we are glad." Home address: 385 St. David St. N., Fergus, ON N1M 2J9 VANDERLINDE: "The Lord has done great things for us, and we are filled with joy!" (Psalm 126:3) With praise and thanksgiving to God, Bill and Kathy announce the safe arrival of their firstborn, a son, JONATHAN DANIEL. He was born on July 27, 1988, weighing 8 lbs., 2 oz. Proud grandparents are, Mr. and Mrs. Henry Smit of Strathroy, and Mr. and Mrs. John Vanderlinde of Sarnia. Home address: R.R.#1, Wyoming, ON N0N 1T0	Marriages FLEDDERUS-MARFISI: Mr. and Mrs. Ralph Fiedderus of Guelph, Ont., are pleased to announce the forthcoming marriage of their daughter LYNDA, to STEVEN, son of Mr. and Mrs. Enzo Marfisi of Hagersville, Ont. The ceremony will take place, the Lord willing, on Saturday, Sept. 24, 1988, at 4 p.m. at the First Chr. Ref. Church, Guelph. "May the God who gives you endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the god and Father of our Lord Jesus Christ." (Romans 15:5,6)	Accommodations New mobile home, Orlando area. Available before Christmas, \$150 weekly or \$500 a month. Phone (613) 833-2719.	Help Wanted Experienced herdsman required for dairy farm. Modern 4-bedroom house available. Good wages and benefits. Harry Prenger at (807) 939-1156. Large, modern dairy farm in eastern Ontario, has a vacancy for a herdsman to milk in computerized facilities, and to supervise total herd care. Will train a self-motivated person. Located one-half mile from village, and minutes from CRC, Christian and public schools, shopping and recreational facilities. Three-bedroom house available on the farm. Holidays, weekends off and salary to be discussed. Apply with resume to: Zandbergen Farms Ltd., attention: Bill Zandbergen, R.R.#2, Brinston, ON K0E 1C0	For Rent

Classifieds

<h3>Help Wanted</h3> <p>Expanding structural steel fabricator, requires experienced draft persons. 5-year min. Canadian experience. Phone or write: Shannon Steel Ltd., 4 Robb Blvd., Orangeville, Ont. (519) 941-7000.</p> <p>Full-time employment available in year-round greenhouse cut-flower operation. Please phone or write: Noordam Greenhouses Ltd., 1140 Edgewood Rd., R.R.#1, Millgrove, ON L0R 1V0. Phone: (416) 689-6761.</p> <p>Mutual Support Systems invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 386-6461.</p>	<h3>Help Wanted</h3> <div></div> <div><h2>EARTHKEEPING</h2><p>requires a</p><h2>CO-EDITOR</h2></div> <p>This position involves editorial responsibilities for the Ontario section of <i>Earthkeeping</i>, a magazine on faith and agriculture, published five times per year by the Christian Farmers Federation of Alberta and Ontario. Valuable assets include journalistic skills, and an understanding of Christian action groups.</p> <p>Send letter of application and resume to: Editorial Committee (Ontario Section) Christian Farmers Federation of Ontario 115 Woolwich St., Guelph, ON N1H 3V1 For inquiries call: CFFO office (519) 837-1620</p>	<h3>Help Wanted</h3>	<h3>Real Estate</h3> <div><div><h2>VANDERGoot REALTY INC.</h2><div></div><div><p>Let Vanderhoot Realty send you an information package of any destination in North America you wish to move to through our All Points Relocation Service.</p><p>519-672-9970</p><p><small>JERRY VANDERGoot BROKER — PRESIDENT 402 OXFORD E. LONDON, ONT. N6A 1V7</small></p><p><small>RELOCATION SERVICE OFFERED WITH AFFILIATES ACROSS CANADA & USA.</small></p><p><i>Serving London, Ontario and surrounding area</i></p></div></div></div>	<h3>Real Estate</h3>																																
<h3>Teachers</h3> <p>FRUITLAND: John Knox Memorial Chr. School seeks applications to fill two maternity leaves in the 1988-89 school year, for a Grade 3 class beginning Nov. 1 and for a Grade 4 class, beginning Jan. 9. All interested persons should contact the school for application forms. Deadline for completed applications is Monday, Sept. 19. Please contact: Julius de Jager, Principal, Box 27, Fruitland, ON L0R 1L0. Tel: (416) 643-2460.</p> <p>LUCKNOW, Ont.: Due to an upcoming maternity leave, Lucknow and District Chr. School is inviting applications for the position of teacher for Grades 3, 4 and 5, from Oct. 17, 1988, to Feb. 10, 1989. Please send resume to: Attie Broer, Principal, Lucknow and District Chr. School Assoc., Box 550, Lucknow, ON N0G 2H0</p>	<h3>Events</h3> <div><h2>World Home Bible League</h2><p>PRESENTS</p><h3>Mission Tour</h3><h4>Dominican Republic</h4><p>January 18 - 25, 1989</p><ul style="list-style-type: none">• Meet your missionaries• Visit different mission projects• See Bible distribution• Enjoy Christian fellowship• Personally escorted by Rev. Klomps<p>\$779.00 pp.; ex. Toronto 2nd week stay optional Call or write for full details</p><p>Rev. J. Klomps WORLD HOME BIBLE LEAGUE Box 524, Station "A," Weston, ON M9N 3N3 (416) 741-2140 or MEADOWVALE TRAVEL (416) 826-4141</p></div>	<h3>Events</h3>	<h2>Calendar of Events</h2> <table><tr><td>Sept. 20</td><td>RCBPA-London Chapter organizational meeting at 6:30 p.m. in the Lamplighter Inn, London, Ont. Speaker: Harry Antonides on "What is happening in our society, a Christian perspective." Reservations required. 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<h3>Vacations</h3> <p>Rice Lake - Willowood Camp Small quiet family resort; clean lakefront housekeeping cottages; great fishing; boats and motors; weekends or weekly; reasonable rates. Vacancies from Sept. 14 - Thanksgiving. Relax and enjoy the fall colours. Call or write: Willowood Camp, R.R.#3, Roseneath, ON K0K 2X0. Tel: (416) 352-2821.</p> <p>RICE LAKE Like fishing the big ones? Fully equipped large modern house-keeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place. Write or phone for brochure: Lang's Resort and Campgrounds R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p>		<div><h2>DUTCH SERVICE</h2><p>PLACE: Ancaster CRC, #70 Highway 53 East, Ancaster, Ont. (approx. 2 km west of Redeemer College)</p><p>DATE: Sunday, September 25, 1988</p><p>TIME: 3:00 P.M.</p><p>PASTOR: Rev. Henry De Moor Sr.</p></div>	<table><tr><th colspan="4">Advertising deadlines</th></tr><tr><td>Dated</td><td>Mailed</td><td>2-column ad deadline</td><td>Classified deadline</td></tr><tr><td>Fri. Sept. 23</td><td>Tues. Sept. 20</td><td>Wed. Sept. 14-8:30a.m.</td><td>Thurs. Sept. 15-8:30a.m.</td></tr><tr><td>Fri. Sept. 30</td><td>Tues. Sept. 27</td><td>Wed. Sept. 21-8:30a.m.</td><td>Thurs. Sept. 22-8:30a.m.</td></tr><tr><td>Fri. Oct. 7</td><td>Tues. Oct. 4</td><td>Wed. Sept. 28-8:30a.m.</td><td>Thurs. Sept. 29-8:30a.m.</td></tr></table>		Advertising deadlines				Dated	Mailed	2-column ad deadline	Classified deadline	Fri. Sept. 23	Tues. Sept. 20	Wed. Sept. 14-8:30a.m.	Thurs. Sept. 15-8:30a.m.	Fri. Sept. 30	Tues. Sept. 27	Wed. Sept. 21-8:30a.m.	Thurs. Sept. 22-8:30a.m.	Fri. Oct. 7	Tues. Oct. 4	Wed. Sept. 28-8:30a.m.	Thurs. Sept. 29-8:30a.m.												
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<h3>Personals</h3> <p>Single Men and Women If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose \$2.00 for a complete information package explaining our services. Established in 1967.</p>																																				

Classified/Events

★ SPECIAL ★

3RD ANNUAL

HOLY SPIRIT

CONFERENCE

★ TO THE REFORMED FAITH ★

ALL DAY

SAT. OCT. 22, 1988

In the beautiful building of

BRAMALEA BAPTIST CHURCH

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9AM TO 10 PM (REGISTRATION STARTS AT 9 AM)

A WHOLE DAY OF WORKSHOPS, PRAISE, WORSHIP, AND DYNAMIC TEACHING ENDING WITH SPECIAL EVENING CELEBRATION & HEALING SERVICE WITH Grace & Colleen, The Celebration Team, and Dave & Marg Hinds

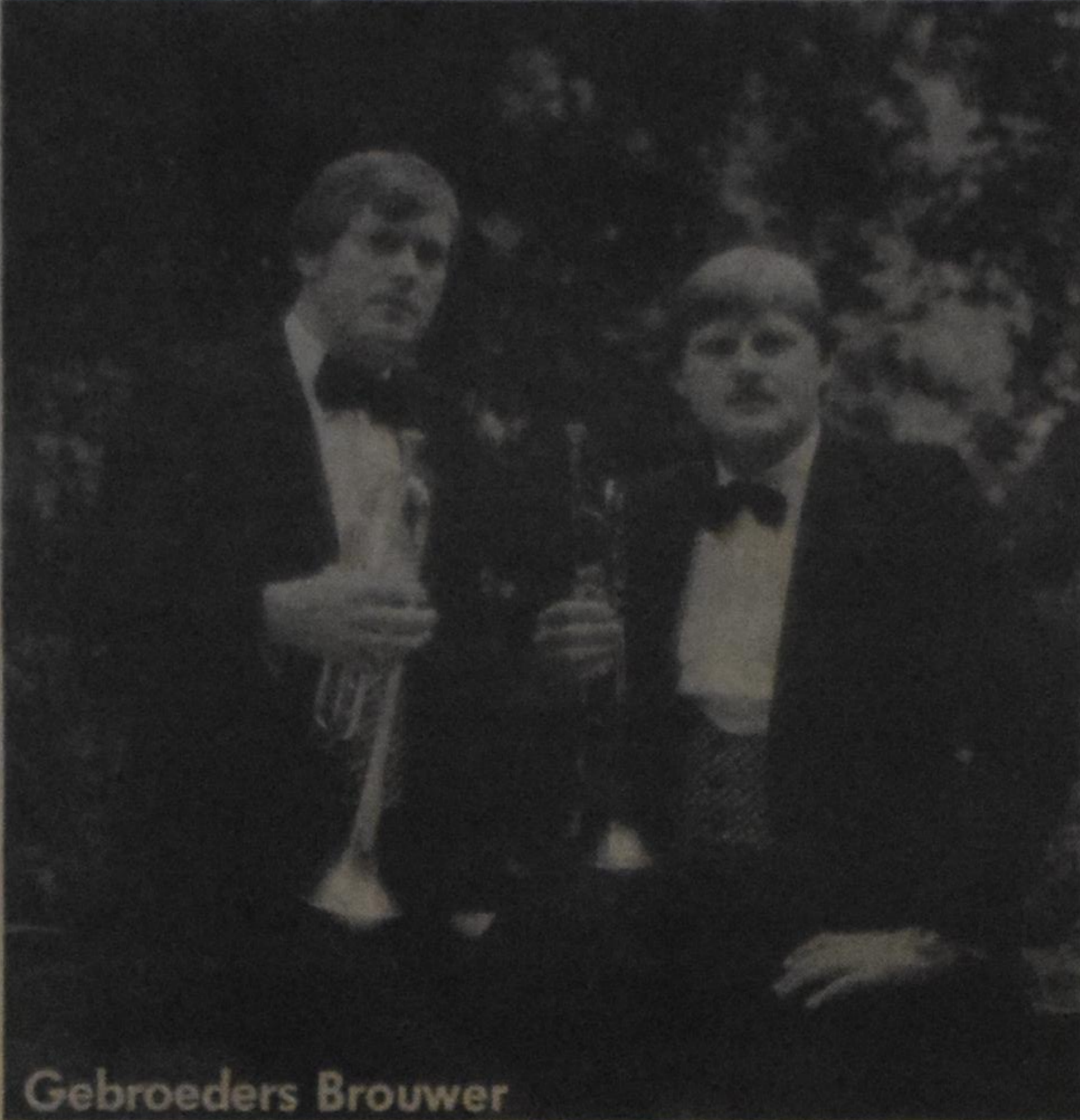
REGISTRATION \$15. PER PERSON (NOT INCL. MEALS)



A Christian Communications Centre conference

For more information call (416) 890-3222

Events	Events	Real Estate
<div> <div>Singles Conference</div> <div>will be held</div> <div>October 14-16, 1988</div> <div>at Camp Shalom, Cambridge, Ont.</div> <div>Cost: \$85.00</div> <div>For information call: (416) 433-4041, 383-0978 or 259-6573</div> <div>Send registration to:</div> <div>Fall Singles Conference</div> <div>P.O. Box 231, Stn. A., Brampton, ON L6V 2L1</div> <div>before September 30, 1988.</div> <div>Everyone is welcome!</div> </div>		<div> <div>ADA REALTY LTD.</div> <div>3412-102 Ave.</div> <div>Edmonton, AB</div> <div>T5W 0A3</div> <div>Tel. 471-1814</div> <div>Sid Vandermeulen</div> <div>Contact us first when you think of moving to Edmonton and district.</div> <div>Het vertrouwde adres.</div> </div>



Gebroeders Brouwer

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BROUWER BROTHERS

"Organ and Trumpets"

with Andre Knevel at the console

Redeemer College

Ancaster, Ont.

Thursday, October 13, 8 p.m.

See Calendar of Events for other concerts.

Plan now to attend and reserve tickets

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The Hamilton District Christian High School Alumni Association

is inviting everyone (and their spouses) who attended H.D.C.H. between 1956-1970 to a

"Homecoming Weekend"

November 4, 5, 6, 1988

Social activities, brunch, sports activities, banquet, fellowship, fun.

Plan now to attend!!!

For a registration form, call the school at 389-2296

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H.D.C.H.

28 Athens St., Hamilton, ON L9C 3K9

R.S.V.P. by Sept. 23, 1988

For Crossword Puzzle see page 17.

For Rent	For Rent
<div>Office Space for Lease</div> <div>Late this fall the Christian Labour Association of Canada hopes to move into its new facilities now under construction in Mississauga. The two-storey, 10,000 sq. ft. building is located at 5920 Atlantic Drive, near the north-east corner of Highway 401 and Dixie Road.</div> <div>On the second storey there will be 2,000 sq. ft. of office space (separate entrance) for lease at a reasonable price.</div> <div>Those interested should contact:</div> <div>Ed Vanderkloet</div> <div>Executive Secretary, CLAC</div> <div>821 Albion Rd., Rexdale, ON M9V 1A3</div> <div>Phone (416) 744-2340</div>	

Church news

Christian Reformed Church

Accepted

— to Transcona, Winnipeg, Man., Cand. Rodney Gorter

Installation service

Rev. John De Jong will be installed as the new pastor of the Smithville, Ont., CRC (Townline Rd.) on Sept. 16, 1988, 8 p.m.

New addresses

Rev. Jacob Geuzebroek, 100 Glenn Hill Dr. S., #400, Whitby, ON L1N 8R4; 416-430-3380.

Duncan, B.C., Chr. Ref. Church: send correspondence c/o Rev. Jakob Kits, 5997 Jaynes Rd., Duncan, B.C. V9L 3C4; 604-746-7272.

25th anniversary of ordination!

With thanksgiving to God, the counsel and congregation of

Mountainview Christian Reformed Church of Grimsby, Ont.

congratulate both

Rev. Adrian A. Van Geest (Sept. 12) and

Rev. Peter W. De Bruyne (Sept. 19)

with the 25th anniversary of their ordination into the ministry.

May the Lord continue to bless them with many more years in His service. We hope to celebrate this occasion with an "Open House"

on Saturday, September 24, 1988, from 3 - 5 p.m.

at the church, 275 Main St. E. (Hwy. #8)

EVERYONE WELCOME!!!

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Please use this form and allow four weeks for processing request.

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Dutch

De vierde evangelist: ketter of getuige? (1)

C.J. Den Heyer

In de loop der eeuwen verschuift de waardering voor een bepaald bijbelboek en zijn auteur. De apostel Paulus kende perioden in de kerkgeschiedenis waarin hij vrijwel in de vergetelheid was geraakt. Plotseling werd hij herontdekt en gingen men zijn brieven beschouwen als de belangrijkste geschriften uit de gehele bijbel.

Eeuwenlang speelde het kleinste evangelie, Marcus, nauwelijks een rol van betekenis. Verreweg het meeste van wat hij te vertellen had, kon ook teruggevonden worden in de evangeliën van Matteüs en Lucas. Al in een vroeg stadium van de kerkgeschiedenis werd Marcus gezien als een uittreksel van het grote evangelie van Matteüs. Met die uitspraak leek het oordeel voorgoed geveld. Want het had er alle schijn van dat Marcus zijn werk niet goed gedaan had. Waarom was hij 'vergeten' in zijn uittreksel gedeelten op te nemen uit o.a. het geboorteverhaal van Jezus en uit de Bergrede?

Pas in de vorige eeuw stegen de papieren van de ogenschijnlijk onbelangrijke evangelist. Dankzij het historisch-kritisch onderzoek van de bijbel groeide het inzicht in de ontstaansgeschiedenis van de evangeliën. Er leek geen andere conclusie mogelijk dan dat het kleine — onaanzienlijke — geschrift van Marcus wel eens het oudste van de vier evangeliën kon zijn. Een visie die tot op de dag van vandaag veel invloed heeft in de nieuwtestamentische wetenschap. In feite is Marcus de 'ontdekker' van een nieuw literair genre, het evangelie.

De geliefde leerling

Heeft Marcus een opwaardering ondergaan, het omgekeerde zou met recht van het evangelie van Johannes gezegd kunnen worden. In de kerk- en dogmageschiedenis heeft dit geschrift eeuwenlang groot gezag gehad. Het werd al snel toegeschreven aan de discipel Johannes, die vervolgens vereenzelvigd werd met die raadselachtige figuur in het evangelie die gewoonlijk wordt aangeduid als 'de geliefde leerling' (vgl. Joh. 13:21-30; 19:26-27; 20:2-10; 21:5, 20-24.)

De auteur van het vierde evangelie zou ooggetuige geweest zijn van de gebeurtenissen die zich in het leven van Jezus hebben afgespeeld. En bovendien was hij een heel bijzondere ooggetuige: hij was 'de discipel, dien Jezus liefhad' en hij lag tijdens de laatste maaltijd in Jeruzalem 'aan de boezem van Jezus' (Joh. 13:23.) Hij leefde hecht verbonden met Jezus, zoals Jezus dat ook was met God zijn Vader (vgl. Joh. 1:18 'Niemand heeft ooit God gezien, de eniggeboren Zoon, die aan de

boezem des Vaders is, die heeft Hem doen kennen'.) Tegen deze achtergrond is het maar al te begrijpelijk dat in die gevallen waarin de vier evangeliën niet met elkaar overeenstemden eeuwenlang vooral geloof gehecht werd aan het relaas van de evangelist Johannes. Samen met Matteüs (of Levi, vgl. Mat. 9:9 en Luc. 5:29) is hij werkelijk ooggetuige geweest en dan nog ooggetuige van een heel ander kaliber dan de ex-tolenaar. De geliefde leerling had gehoord en gezien wat de anderen, Marcus en Lucas, maar in mindere mate ook Matteüs, slechts van horen zeggen hadden.

Een logische ontwikkeling was dat de Christologie van het evangelie van Johannes grote invloed heeft gehad op de ontwikkeling van het christologisch dogma in de christelijke kerk van de eerste eeuwen. In de proloog van het vierde evangelie (Joh. 1:1-18) werd de diepste oorsprong van Jezus op een onovertroffen wijze tot uitdrukking gebracht. Hij is de pre-existente Logos, het Woord dat al vóór de grondlegging van de wereld bij God was. Dit woord werd 'vlees' (Joh. 1:14.) De Logos daalde af, van de hemel naar de aarde, en werd mens in Jezus van Nazaret.

Om die reden accentueert het vierde evangelie het unieke van Jezus: hij is de Zoon, hij leeft in een hechte relatie met God zijn Vader. Die relatie is zelfs zo intens dat bovendien gezegd kan worden dat wie Jezus gezien heeft ook God gezien heeft (Joh. 8:19; 12:45; 14:9.) Zo bestaat er geen andere mogelijkheid om tot God te komen dan via Jezus Christus. Hij is de weg (Joh. 14:8.)

Op het vierde evangelie bouwde de kerk, met gebruikmaking van gegevens uit de brieven van Paulus en andere geschriften van het Nieuwe Testament, haar klassieke leer over Jezus Christus, die als de pre-existente Zoon van God neergedaald is op aarde. Hoezeer de evangelist ook de incarnatie (= vleeswording) alle gewicht geeft (Joh. 1:14,) toch valt niet aan de indruk te ontkomen dat hij Jezus niet tekent als mens onder de mensen.

De Zoon wordt niet in de woestijn op de proef gesteld door de duivel en in de hof van Getsemane worstelt hij niet met zijn opdracht. Het lijden

verrast hem niet. Integendeel, Jezus wijst zelf Judas aan als degene die hem zal overleveren in de handen van de vijanden (Joh. 13:26.) Bij zijn arrestatie vallen de soldaten verbijsterd ter aarde en heeft het er alle schijn van dat Jezus zichzelf gevangen neemt (Joh. 18:1-11.)

Het Woord mag dan 'vlees' geworden zijn, maar zijn heerlijkheid plaatst alles in een ander licht (Joh. 1:14; 2:11.) Het is dan ook niet verwonderlijk dat in de christologische bezinning in theologie en kerk eeuwenlang weinig ruimte was om het mens-zijn van Jezus op de een of andere manier serieus te nemen.

Ketter?

Betekende het historisch-kritisch onderzoek het begin van de opmars van Marcus, het tegenovergestelde was het geval met betrekking tot het vierde evangelie. In de vorige eeuw won de overtuiging veld dat dit geschrift onmogelijk geschreven kon zijn door de discipel genaamd Johannes. Men achtte het moeilijk voorstelbaar dat deze eenvoudige visser uit Galilea verantwoordelijk was geweest voor dit diepzinnige evangelie. Zijn Christologie vertoont een dermate hoge graad van ontwikkeling dat het aannemelijk lijkt dat het niet in een vroeg stadium van de geschiedenis van de jonge christelijke kerk tot stand is gekomen.

Het kritisch onderzoek leidde er toe dat de tijd van ontstaan van het vierde evangelie steeds later in de eerste eeuw — en zelfs in de eerste helft van de tweede eeuw — werd geplaatst en dat had weer tot gevolg dat de historische waarde van dit geschrift even sterk verminderde. De schrijver was geen ooggetuige geweest. Ook hij had het allemaal van horen en zeggen. Bovendien stond hij verder van het gebeuren af dan zijn collega-evangelisten.

Volgens sommige exegeten was de man zelfs een ketter, iemand die beïnvloed was door de Gnostiek. Zijn geschrift zou daarvan nog overduidelijk de sporen dragen, het is een gnostisch evangelie. Andere nieuwtestamentici verdedigden de tegenovergestelde opvatting: het vierde evangelie bestrijdt juist de gnostische interpretatie van het christelijke geloof. Maar ook in dat geval werd de oudkerkelijke visie op de auteur van het evangelie niet gerehabiliteerd. Voor- en tegenstanders van de gnostische achtergrond van het evangelie van Johannes waren het met elkaar eens dat het geschrift op z'n vroegst aan het

einde van de eerste eeuw het licht had gezien.

Sedert de vorige eeuw verloor het vierde evangelie in toenemende mate aan zeggingskracht. De oorzaak daarvan moet vooral gezocht worden in de omstandigheid dat zijn hoge en verheven Christologie moeilijk in overeenstemming gebracht kan worden met de moderne accentuering van het mens-zijn van Jezus van Nazaret. In deze tijd hebben Christenen het moeilijk met het geloof in een al-wetende, almachtige Zoon van God.

Na de tweede wereldoorlog kreeg het vierde evangelie het nog zwaarder te verduren. De auteur kwam onder verdenking te staan anti-joodse — of nog erger: anti-semitische — ideeën te hebben gehad. Door middel van een theologische bezinning op de afschuwelijke verschrikkingen van de Holocaust groeide in de christelijke kerk het besef dat de antisemitische tendensen in de geschiedenis van Europa voor een zeer belangrijk deel voortgekomen waren uit de christelijke theologie.

Op zijn beurt wortelde dit theologisch en kerkelijk antisemitisme in de geschriften van het Nieuwe Testament en wel heel in het bijzonder in het evangelie van Johannes. In dit geschrift worden de Joden niet alleen vrijwel uitsluitend in negatieve zin afgeschilderd,

maar treden zij ook op als de felle tegenstanders bij uitstek van Jezus. Het conflict loopt uiteindelijk zelfs zo hoog op dat hij hen verwijt aan de kant van de duivel te staan (Joh. 8:44.)

In het licht van het bovenstaande lijkt de vraag gewettigd of langzamerhand niet het moment gekomen is deze 'ketter' in de ban te doen. Waarom zou de kerk nog langer een geschrift met zich mee nemen in de geschiedenis van haar bestaan dat zoveel problemen veroorzaakt? Een geschrift dat niet alleen voortdurend spreekt over de tegenstelling licht-duisternis, maar die ook zelf bevat: een zo hoge en verheven Christologie dat de ogen van moderne mensen er door verblind dreigen te worden en dusdanige anti-joodse uitspraken dat het gezicht op het hart van het evangelie er door verduisterd wordt.

Volgens het vierde evangelie lijkt er geen andere mogelijkheid te zijn dan dat Christologie en anti-judaïsme hand in hand gaan. Is het antisemitisme dan toch de linkerhand van de Christologie, zoals de Amerikaanse theologe Rosemary Radford Ruether eens beweerd heeft? (Wordt vervolgd ...)

Overgenomen uit: *Evangelisch Commentaar*.

Weekly Crossword

by Sidney L. Robbins

ACROSS	1 Highlanders	6 Under the sheets	10 Do gardening	13 Chl. airport	14 Lopez theme song	15 Beer or East	16 — four (cake)	17 Trolley	18 Gain by work	19 Manhattan buildings	22 Observe	23 Arthurian lady	24 Royal title letters	27 Icelandic work	30 Jeweled headress	34 WWII command	35 Festive	37 Spartan serf	38 Fifth Ave. sight	42 Goat antelope	43 Br. composer	44 Consumed	45 Ms Doolittle	46 Hamilton's bills	48 Tchrs.' gp.	49 Burden	52 Pronoun	54 Desirable seats	60 Douse	61 Showy flower	62 Archaeology find	64 Diva's song	65 Pielet	66 Muse of poetry	67 Obtain	68 Sword	69 Circuit journeys	DOWN	1 Soak	2 Huntley or Atkins	3 Solemn promise	4 Attempts	5 Divan	6 One against	7 Nee	8 Gladden	9 Friend of Pythias	10 Listen	11 Paddles	12 Coastal bird	15 More indigent	20 Piece of pie	21 Flexible twig	24 Boundary of bushes	25 Backless seat	26 Muslim girl in Paradise	28 Art school	29 Keen	31 First Eng. martyr	32 Way to go	33 Cruising	36 Skin woe	39 Rocket launcher
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Last Week's Puzzle

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PESTER	POLA	LEN
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ENS	PAGE	PIG
LATEST	IMAGE	
ODE	ERIC	NORMAL
DEAD	LOCKED	RAGE
ELSA	MELLY	ODIN
SEED	EDEL	REDO

40 Grassy plain	55 Be patient
41 Nairobi's land	56 Put to work
47 Evening party	57 Punta del —
50 Join together	58 Mythomaniac
51 Belt	59 Heraldic word
53 Exorbitant	60 Droop
54 Ripped	63 Call for help

Ik zou ...

Ik zou voor één keer nog eens willen springen, het springtouw met de klossen in m'n hand, gewoon op straat heel vrolijk willen zingen, maar 'k woon nu in een ander-ouder land, en daarin gelden andere, hardere wetten, daarin wordt niet gesprongen en getold, volwassen zijn is daarin aan de orde, maar 'k had zo graag nog een keer hard gehold ...

Ik zou voor één keer nog eens willen hinkelen, met warme wangen vrolijk huiswaarts gaan, gewoon op straat uitbundig willen spelen, en plots m'n moeder voor de deur zien staan, maar niets in 't grote leven blijft hetzelfde, 't lijkt allemaal een wilde regenboog, volwassen zijn moet je heel langzaam leren, maar 'k had zo graag m'n bal gegooit, heel hoog ...

Ik zou voor één keer nog eens willen zingen, met vader bij het zangkoor van Boedyn, weer voelen hoe het was dat musiceren, weer horen hoe het klonk dat lang refrein, soms spring 'k nog in gedachten met m'n springtouw, het blijft bestaan, d'herinnering, de lach, volwassen zijn ben 'k langzaam aan gaan leren, ik luister nu naar Mozart en naar Bach ...

Margreet van Hoorn

Zalig nietsdoen

In een Catechismuspreek over het gebod "Gij zult niet stelen" viel onze dominee onlangs ongewoon fel uit tegen mensen, die het hebben over "zalig niets doen." Tijd verspillen en anderen het (kerke) werk laten opknappen is ook een vorm van diefstal.

Wij begrepen best wat hij bedoelde en wij waren het met de strekking van zijn woorden ook wel eens, maar heimelijk dachten wij: "Het is anders best leuk om eens een avond te luieren." Blijft de vraag of wij ons schuldig moeten voelen in de schaarse ogenblikken, die wij in ledigheid doorbrengen. Ogenblikken waarin wij — om in de stijl van een bekend spreekwoord te blijven — ons hoofd neervlijen op des duivels oorkussen.

Die neiging tot schuldgevoel hebben wij wel eens. Dat is dan waarschijnlijk een uitvloeisel van een misplaatst plichtbesef, waarmee mensen in dit deel van de wereld behept zijn en waaraan calvinisten het meest van allen lijden. Onze dominee had er kennelijk ook last van ... Nietsdoen past niet in de cultuur van onze drukke westerse samenleving, waarin bijna iedereen op jacht is naar meer.

Oosterlingen hebben aanzienlijk minder moeite met nietsdoen. Toen wij ons een kleine veertig jaar geleden op Java de luxe konden permitteren van een bediende en deze jongeman op een gegeven moment in een opwelling van sociale bewogenheid enkele roepia's extra toestopten liet hij prompt een paar dagen verstek gaan ... Met zo'n extraatje op zak verviel voor hem de noodzaak tot werken gedurende enkele dagen! Wij hadden aardig de pee in dat wij zelf het huishoudwerk moesten doen, maar ergens voelden wij toch ook wel enige bewondering voor een levensstijl waarin werken zo duidelijk de rol speelde van een noodzakelijk kwaad.

Is dat, als puntje bij paaltje komt, ook niet een bijbelse

houding? Werken in het zweet des aanschijns is een essentieel onderdeel van de straf, die het in zonde gevallen mensenaar van God mee kreeg toen het uit het paradijs werd verbannen. De oorspronkelijke bestemming van de mens moet dus van veel plezieriger aard zijn geweest. Vrolijk spelend leven voor het aangezicht van de Heer.

Oosterlingen hebben een andere instelling dan westerlingen. Hun levenstempo ligt lager. Zij haasten zich niet onnodig. En zij nemen tijd voor bezinning, meditatie en gebed. Kortom, zij zijn een beetje dichterbij het paradijs blijven leven. Die levenshouding spreekt ons wel aan. Maar wij zijn in onze op economische groei ingestelde maatschappij al zo ver van het paradijs afgedwaald dat wij de kunst hebben verleerd van het zalig nietsdoen dat op andere, hogere waarden is geconcentreerd dan die welke doorgaans ons doen en laten beheersen.

Wij kunnen wat dat betreft een voorbeeld nemen aan oosterlingen. Of willen wij misschien liever niet weer zo dicht terug naar het paradijs, omdat ons eigen paradijsje ons zo lief is?

Overgenomen uit: *Friese Kerkbode*.

Huldiging van 's werelds eerste Wet voor Multiculturalisme. Het behoort aan Canada.

Canada's Wet voor Multiculturalisme is een feit geworden — en een primeur in de wereld.

De wet hoopt toenemende verdraagzaamheid en begrip te bevorderen onder alle Canadezen, juist nu we aan het werk zijn om ons land te vrijwaren van vooroordeel en discriminatie. De wet bekrachtigt het constitutionele recht en de vrijheid van alle Canadezen, ongeacht hun afkomst, om hun culturele erfenis te beschermen, te versterken en te delen.

De regering van Canada erkent, dat multiculturalisme een fundamentele karakteristiek is van de Canadese identiteit. Dat is de grondslag van het land dat Canada heet. Het land dat we ons vaderland noemen.



Department of the Secretary
of State of Canada
Gerry Weiner, Minister of
State for Multiculturalism

Secrétariat d'État
du Canada
Gerry Weiner, Ministre d'État
au Multiculturalisme

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Dept. of the Secretary of State of Canada
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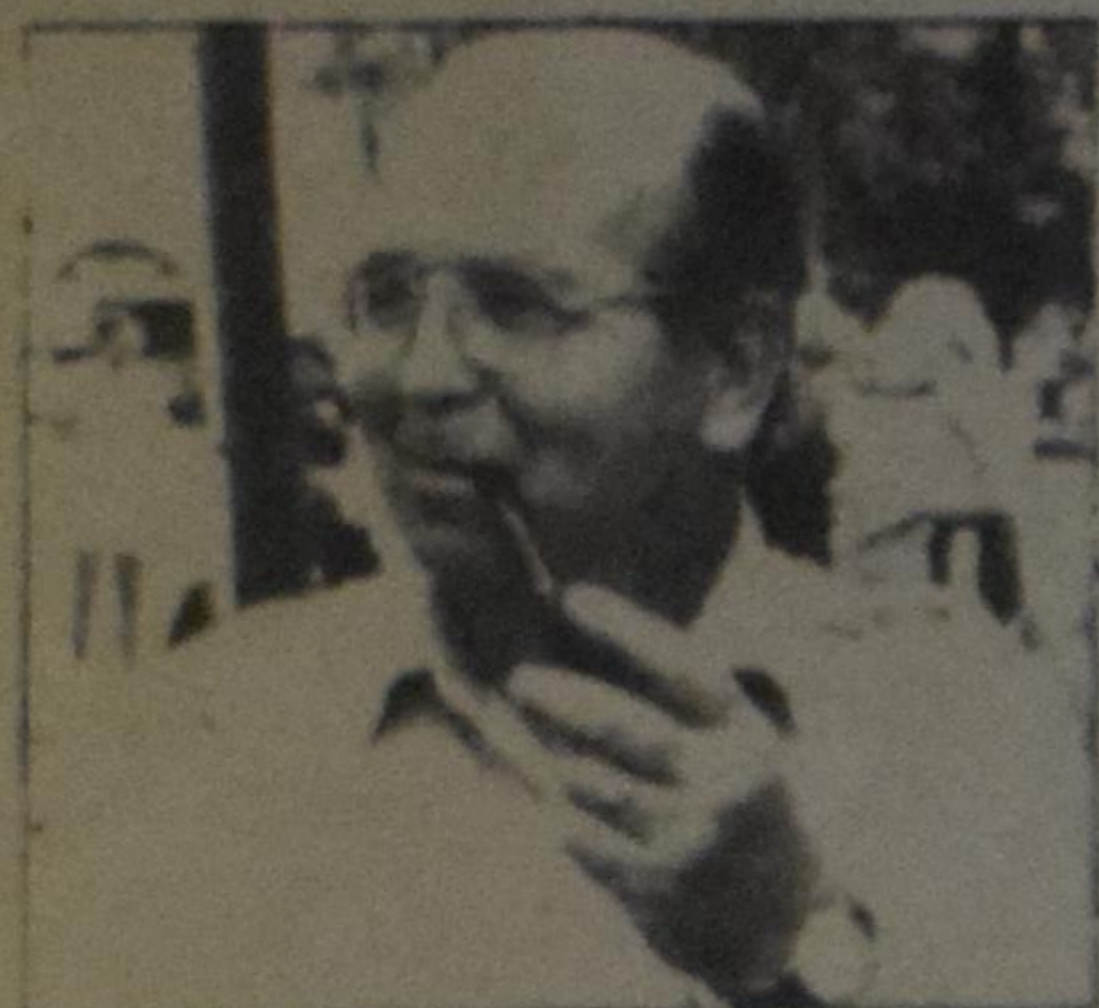
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Kommentaar met een knipoog

Herman de Jong

Voor de 25ste keer ben ik weer naar de jaarlijkse ICS conferentie geweest. Er is ook zo'n conferentie in Alberta en in British Columbia elk jaar. Voor veel families wordt zo'n conferentie een traditie. Je ziet er dan ook vaak dezelfde gezichten. Sommige eigenaars van de gezichten zijn weer een jaartje ouder geworden, anderen schijnen altijd jong te blijven.....neem Pa en Ma VanderZande bijvoorbeeld.

Ofschoon een traditie ook voor ons gezin, heb ik jaren geleden toch wel eens deze gewoonte willen doorbreken. Als hoofd van het gezin. Echte gezinshoofden behoeden voor sleur. Dan zei ik: "Mot ik nou weer drie dagen naar al die geleerde workshops"? Maar mijn zonen en dochters zeiden dan: "Niet zeuren, Pa, vooruit, meekomen. Je leeft toch al in zo'n bekrompen wereldje met al die stoelen (ik was toen nog stoelenbekleder). Je moet je blik verruimen. Op reformatische wijze," voegden de oudste jongens — die eindelijk hun tong om dat woord konden krijgen — er dan wijs aan toe.

Zo kreeg ik dus op mijn brood wat moeder en ik hen zo geleidelijk aan als broodbeleg hadden voorgeschoteld. Een blikje Calvijn, Kuiperse bruine suiker, en Vollenhoofdse kaas. Kregen die arme kinderen daar nooit genoeg van? Om de Dooyeweerd niet! Wie eenmaal aan stevige kost gewend raakt, krijgt er oog voor.

Uit het bovenstaande zou u kunnen opmaken dat het maar een geleerde boel is op zo'n conferentie. Nee hoor! Zelfs ik kan de workshops volgen. Gedurende zo'n workshop wordt er eerst een onderwerp ingeleid, net als vroeger op de jongelings- en meisjesverenigingen, en daarna wordt er over dat onderwerp gediscussieerd. Tijdens de discussies wordt ik vaak wat onrustig. Ik vind dat vooral jongere mensen steeds zachter gaan spreken. Je zou haast zeggen, dat ze uit oververmoeidheid de lippen niet meer van elkaar kunnen krijgen. Ik ben bang dat er op scholen weinig meer aan spraakles en voordragen gedaan wordt.

Vroeger was dat anders

Nee, geen onbegrijpelijke taal wordt daar gesproken. Dat was vroeger op de beroemde Unionville Conferenties (waar deze uit voortgekomen zijn) wel even anders. Ik ben er maar één keer geweest, toen had ik het wel bekeken. Een geleerde professor sprak daar volzinnen die in Toronto begonnen en eindigden in Ottawa. Mijn hoofd ging er van tollen. Wist

ik ooit dat ik niets wist?

Er zat een corpulente dominee naast me. Ik was echt jaloers op hem. Hij zat maar 'ja' te knikken. Ik dacht: wat zou het fijn zijn als ik ook in kon stemmen met al die moeilijke-woorden-uitspreiterij. Ik loerde es even opzij — dominee zat fijn te slapen. Toen de professor zijn leerrijke rede beëindigd had, keerde dominee z'n blozend gelaat tot mij. "Hoe vond je het?" Hoorde ik verrukking in zijn stem? Had hij dan toch, slapende, al die geleerdheid in zich kunnen opnemen? Je kunt nooit weten...dominees zijn vreemde mensen. Ik vertelde eerlijk dat ik er geen snars van begrepen had. "Troost je," zei hij, "ik ook niet!" (Da's een diepe...daar mot je even inkomen).

Handen uit de mouw

Nee hoor, de tegenwoordige conferenties zijn voor het gewone publiek. Voor burgers en buitenlui...voor brouwers, boeren en stoelenbekleders. Neem Duiker van Barrie nou, die zal nooit missen. Veel dominees zie je er niet. Dat is merkwaardig. Want het zijn speciaal deze conferenties die de kerk van Jezus Christus met beide benen in de wereld plaatst.... een wereld met ijselijke problemen. Als ik nou dominee was, ging ik vast naar zo'n conferentie om stukjes workshops in mijn preken te kunnen verwerken. Eén weekend maar...genoeg degelijke kost voor het hele jaar!

De centrale boodschap van de laatste drie-daagse was: "Beyond Worldview to Way of Life." Vrij vertaald: Niet kijken, maar doen! Niet alleen de blik naar buiten werpen (daar komen sommigen onzer niet eens aan toe omdat ze steeds naar binnen kijken), maar ook de handen uit de mouwen steken. Niet de kop in het zand steken! Van uit de Bijbel hebben wijze mensen ons de weg gewezen.

Toch wordt er niet veel gepraat over die leidmannen uit de vervlogen reformatische geschiedenis. Af en toe hoor je: Calvijn zei dit, Groen van Prinsterer dat en Runner zei samenvattende — maar daar blijft het ook bij.

Weer een conferentie voorbij ...

De workshops zijn bepaald geen ontboezemingen van professoren op universiteits-niveau. Het gaat veel meer om de richting! En die richting is nog altijd naar de nieuwe hemel en de nieuwe aarde toe, waarvan we nu al een ademzucht mogen vernemen, mits we de opdracht van de Heiland volgen. Wanneer straks gerechtigheid en recht volmaakt zullen zijn, is het toch wel zeer onwaarschijnlijk dat de Heer nu van ons zou verwachten dat we abortie, wan-toestanden in een regeringsbeleid, een humanistisch onderwijs-programma, verdrukking van arme mensen, met geen vinger aan zouden raken.

Gods kinderen zijn een lichtend licht en een zoutend zout. De vuurtoren "Brandaris" is er niet enkel om het eiland Terschelling van avondverlichting te voorzien. Het gooit zijn lichtbundels uit over de verre zee waar schepen in nood verkeren.

Het ging om de liefde

Evelyn Waugh, een bekende

auteur, zei eens smalend over kerk en christenen: de beste manier om voor eeuwig verdoemd te worden is lid van een kerk te worden. Want er staat geschreven: Voorwaar ik zeg u, in zoverre gij dit niet aan één van de minste niet gedaan hebt, hebt gij het ook aan mij niet gedaan. En dezen zullen heengaan naar de eeuwige straf, maar de rechtvaardigen naar het eeuwige leven. Ik denk dat Evelyn Waugh zich afvroeg hoeveel christenen de hongerigen, de dorstigen, de vreemdelingen en gevangenen binnen hun gezichtsveld halen met een hart dat gloeit van naastenliefde.

Daar ging het om op deze conferentie. Het is altijd bijzonder fijn oude kennissen te ontmoeten en nieuwe te maken. Het was deze keer verrassend zoveel oudere mensen te zien. Mensen van mijn leeftijd en mensen met nog weer wat meer levenswijsheid. Voor velen was het de eerste keer. Dat moet wennen. Wat doe je als het de hele dag regent? De ervaren conferentieganger gaat rustig

door met ademen, want hij weet al dat men daarin berusten moet — regen is een conferentie-traditie.

Honderden kinderen en teenagers waren tegenwoordig. Vroeger dwaalden die maar wat rond, nu worden ze netjes opgevangen met speciale workshops. Ik ben es gaan kijken. Wat een heerlijke bevinding, jonge mensen aandachtig en rustig te horen luisteren naar een bezielende spreekster. Wat nemen ze er veel van mee....

Eigenlijk zou het best leuk zijn als elk christelijk gezin eens per jaar drie dagen lang naar een dergelijke conferentie ging. Duur is het niet, vooral als je de tent meeneemt. Eerlijk, ik kan u geen betere vakantie-dagen aanraden! Want behalve de verwarmende stralen van een zomerzon zult u een warmte ondervinden die het hele lichaam doorstraalt: de liefde van God die zijn Zoon zond om alle dingen nieuw te maken!!

Herman de Jong woont in Jordan Station, Ont.

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Open letter to all our friends

This is an appeal letter to you, an elite group of alumni, former teachers or board members, former Hamiltonians, Hamilton District Christian High School supporters, and others interested in Christian education.

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In Christ's Service,

Herman Louter
Director of Development

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Books/Meditation

Robert VanderVennen, book review editor

Politics

Can Christians agree on politics?

The Bible, Politics and Democracy, edited by Richard John Neuhaus. Eerdmans, 1987. Paperback, 167 pages, \$15.75. Reviewed by Dr. Justin D. Cooper, Vice-president and Professor of Political Science at Redeemer College, Ancaster, Ontario.

As evangelical Christians become more actively involved in politics, can they achieve consensus on a biblical view of public order and agree on a political agenda? And how would such an approach relate to the prevailing political views of liberal democracy?

These are the two basic questions addressed in *The Bible, Politics and Democracy*, which is the product of a conference sponsored by the Center on Religion and Society in New York City. The book is a collection of six essays by different authors representing some of the main approaches to politics taken by evangelical Christians today.

The first essay, by Edward Dobson of the Moral Majority (now Liberty Foundation) and Liberty University, illustrates a fundamentalist posture. Dobson summarizes the platform of this position and its biblical basis and does so in a moderate and self-reflective manner.

Applying the Bible to politics

In the second essay, Kenneth Myer, editor of *This World* and now associated with the Berea Center in Philadelphia, presents a critical look at mainline evangelical

approaches to politics, sketching strengths and weaknesses. His purpose is to explore reasons for the shortcomings in evangelical political thought and to suggest remedies. His central focus is how the Bible is applied to contemporary political reality.

Ron Sider's essay outlines a "consistent pro-life stance" and illustrates the methodology employed in moving from the Scriptures to a policy platform. His unabashedly Anabaptist stance leads to a unique combination of proposals which draws from the agendas of both the left and right. His piece is engaging, and, whether or not one agrees with the full policy agenda, its Christian integrity is clear.

The essay by James Skillen of the Association for Public Justice, representing a Reformed approach, gives a Scripturally-based creational and redemptive historical argument for a "principled pluralism," which recognizes the task of government to protect both the diversity of faiths (confessional pluralism) and the diversity of social institutions (structural pluralism) in contemporary society. Skillen's essay seeks to address the basic question of the structure and purpose of the state rather than specific policy questions.

What evangelicals believe

The fifth essay, by Corwin Smidt of Calvin College and Lyman Kellstadt of Wheaton College, examines some of the survey research which has been done in the United States to

identify which people are really evangelicals and what political beliefs they hold. Although this article is somewhat technical, the authors succeed in illustrating the difficulties involved in arriving at an accurate set of characteristics which can be used in survey questionnaires to determine the actual political views of evangelical Christians.

The final chapter is a very interesting and helpful report of the proceedings of the conference at which these essays were presented. Since it summarizes the main issues raised in the conference discussions, some readers may want to consult this chapter first in order to put the others into context.

This book raises more questions than it answers, since the conference participants did not reach a consensus. Nevertheless, the writers take the scriptures seriously and wrestle with the central question of how to develop a biblically obedient political perspective. As such, Canadian readers will find it relevant in spite of its assumption of a U.S. context.

The various authors have contributed to a very worthwhile volume which will be of benefit to anyone who is interested in exploring the urgent need to develop a biblically-based philosophy of the public order which can serve as a guide to the increasing political participation of evangelical Christians.



Friends of God

Wayne Brouwer

Naming our children

"The promise is for you and your children..." (Acts 2:39)

We are social beings, intended for life in the human community, with interaction and communication. When a baby is born, it is very much human, very much alive. But it needs help to survive: it needs parents, and a community, and an identity. And its identity is intimately intertwined with the guardians who share with the little life the intimacy of private conversations.

One of the first things parents do for a child is to give him or her a name. Our earliest knowledge is the sound of our names. If parents wait too long to name a baby, you begin to wonder about their relationship with the young life. You don't leave a baby without a name; you don't leave a baby without an identity; and you don't give that responsibility to anyone else, either. A meddling grandfather once wrote out a cheque to his children for \$1,000 good only if they named their newborn after him. What would you do?

They tore up the cheque! It's not his place to force an identity upon a young life for which others have primary caretaker responsibilities!

But what's all this got to do with baptism? Do you remember Jesus' last command to the Church before he left for glory? "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit!" (Matt. 28:19) To baptize is to give a new name to a person, to declare an identity. You are a child of God! You carry his name!

God is the parent

In the spiritual arena of powers and values and purposes, God is the parent of your child. You don't want to leave your child without an identity. And you don't want to let someone else give his identity to your child.

Why do we baptize babies in the Christian Church? *Because they belong to God!* Remember David's testimony in Psalm 139? From my conception, from the knitting together of my muscles and bones in my mother's womb, from the very beginning, Lord, you were there! Remember God's encouragement to Jeremiah? Before you were born, *I called you by name!* Remember Paul's reminder to Timothy? The fire of God's presence was in your life as you sat on your mother's lap, and were cuddled by your grandmother!

In 1982, Frederick W. Tamminga, a member of the Maranatha CRC in York, Ontario, wrote a poem to be sung at the baptism of a child. One stanza goes like this:

*O faithful God, our hearts are moved;
We tremble with emotion,
To see your hand upon our child
In droplets of devotion.*

In baptism God reaches his hand out of heaven, caresses the head and heart of a young child, and lays public claim to her spiritual identity.

Why do we baptize the children of believers? Because they belong to God! From their first breaths, their first thoughts, their first cries, their identity is held in the hand of God! They are not left as orphans, without a name! They are not left as spiritual orphans, tossed by wishes without promises! They are baptized! They belong to God!

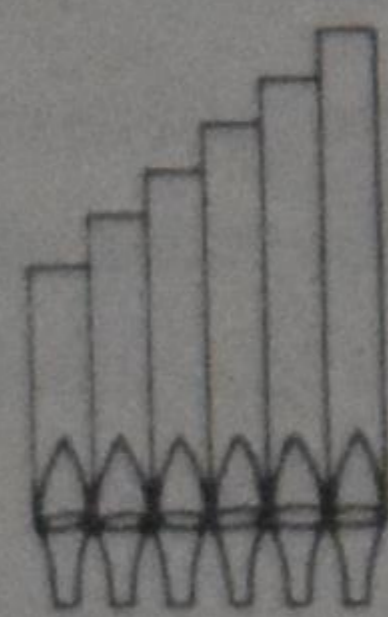
Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.



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